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LETTER FROM MR. GOODELL, OCTOBER  
25, 1848.

*Changes.*

In the present communication, Mr. Goodell describes some of the changes which are affecting the relations of the missionaries to each other, as also the work which they have in charge. The dispersion of the Protestant Armenians, mentioned in this letter, may tend very materially to the furtherance of the gospel.

1. A great change has come over the mission families. Those of us who have, in the good providence of God, been thrown together in Pera for so long a time, who have passed together through so many scenes of joy and grief, and who have so often been called to weep and pray together, and to observe together days both of fasting and of thanksgiving, are now, in the same good providence, thrown apart. Our prayer meetings, our singing meetings, our maternal meetings, our family gatherings, our social interviews, and all other such pleasant and profitable seasons as we have enjoyed together, these many years, are now interrupted. The special providence of God has separated us. His eye and his hand seem to be evidently upon us in this change; for we ourselves made every effort to prevent it. Mr. Dwight's family has, by reason of ill

health, been forced away to Malta; while the families of Messrs. Schauflier and Homes have been driven by fire to Bebek; and only Mr. Everett's and my own (the oldest and the youngest) are suffered to remain at Pera.

Nor is there any apparent probability, that we shall ever again be associated together in Pera, as we have been in times past; for a change has come over the place. In consequence of the frequent and dreadful conflagrations, (and we call no conflagration dreadful which does not burn over some ten, fifteen, twenty or more acres of compactly built houses,) and in consequence of the rapidly increasing population from the mighty influx of the rich and of the higher classes to this quarter, house-rent has become enormously dear, and there is a great scarcity of water. The reservoirs are altogether inadequate to supply water for such a multitude; and they were never intended to do it.

2. A great change has taken place in our relations to the people. Formerly we could not meet them at their own houses without exposing them to the severest persecution, nor preach to them in a public manner except in Pera or Galata; but those times are now happily passed away. Formerly, all who wished to hear the gospel preached, were obliged to come to us at Pera, however great the distance, however bad the weather, however feeble their health, and however

inconvenient it might be for them in other respects. But now they can have meetings in their own immediate neighborhoods, throughout all the city and suburbs.

But still further. When that dreadful persecution commenced, nearly three years ago, it drove all the persecuted to Pera, and brought them near to us and to each other. Here they had an opportunity of becoming more intimately acquainted with us and with each other, than would have been possible in other circumstances. Here they prayed and wept and suffered and fasted and rejoiced together; and it seemed a special providence that compelled them, men, women and children, to be not only "of one accord" but also "in one place."

Now, however, they are all separated, both from us and from each other. They are scattered even more widely than before. But we hope that like salt it is for the preservation of many in their respective neighborhoods. It is now almost an impossibility for them all to come together, even on sacramental occasions. The consequence is, that many are denied the privilege of hearing the gospel preached steadily; that some of the poor widows are almost necessarily neglected in the ministration of the Word and of charity; and that, from their present peculiar circumstances, there is danger of mutual distrust and clashing interests. The providence of God, therefore, seems to be forcing us all to the full impression, that we must have immediately more churches and more pastors. One of these churches will doubtless be in Hass Koy, where more than twenty members of the church, with their families, already reside, and where there is a great waking up of a spirit of inquiry among their neighbors. Another will of course be in Constantinople proper. But I need not anticipate events, before they are fully developed. Suffice it to say that, instead of regretting these changes, we are the rather to rejoice in them, and to hope that we may soon have a dozen evangelical churches and pastors in this great city, even though the more they be multiplied, the less our services should be needed.

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LETTER FROM MR. DWIGHT, OCTOBER 27,  
1848.

#### *External Appearance of Malta.*

It is already known to many of the friends of Mr. Dwight, that he has been obliged to suspend

his labors at Constantinople for a season, and that he is spending the winter at Malta for the benefit of his health. In common with his brethren, he deeply regrets the necessity of relinquishing his post at this important juncture; but the path of duty seemed too plain to be mistaken. He bows submissively, therefore, to the dispensation, however trying, in the full assurance that wherever the Lord has a work to be done, he can not fail to have the needful instruments ready for its accomplishment.

Although the object of Mr. Dwight in visiting Malta is rest, he must needs be a deeply interested observer of all that relates to the spread of evangelical religion in that part of the world; and enjoying, as he does, peculiar advantages for ascertaining the exact state of things, his communications on this subject will be read with pleasure and profit.

Comparing the state of things in this island with what it was in 1830 and 1831, I find that no apparent change has taken place in the religious character of the people. The Maltese are as ignorant of the true gospel, as strongly wedded to their superstitions, and as faithful and obedient to the Roman Pontiff, as ever.

Their external circumstances, however, seem to have improved. Not so many beggars are seen about the streets; and there is an appearance of more business in the city. The number of steamers that are continually touching here, and the stream of passengers to and from India, as well as the Levant, undoubtedly gives employment to a great many people, who before had nothing to do. Malta, for a few years past, has also become a fashionable resort for invalids and others from England. They come here to pass the winter months, and of course leave a good deal of money in the island.

It may also be remarked, that the former poverty of Malta has been much relieved by the emigration of many thousands of the poorest and most worthless class, within the last ten years, to the different parts of the Levant; though what Malta has gained in this way, Turkey and Egypt have lost. In Constantinople, I think it may with truth be said, nine-tenths of all the robberies and murders are committed by Maltese and Ionians. The absence of a crowd of pick-pockets from a certain gate-way in Valetta, where they were always numerous formerly, was one of the first changes that struck me on landing. They have all gone to Turkey.

*Advance of Protestantism.*

Protestantism, so far as the external exhibition of it goes, has lifted up its head considerably in Malta, since I was last here. At that time, the depot of the British and Foreign Bible Society was in an obscure place; and I recollect well being told, that no sign was allowed by the authorities, or other external mark, by which the passers-by should be notified of the place where Bibles were sold. This appeared strange, considering that the government of the island is English; but in those days more obsequious concessions were made to papal prejudices than are thought necessary at present. Now, this same society has its depot in one of the most generally frequented parts of the town, with a larger sign over the door than I recollect seeing elsewhere in Malta over any bookstore.

At that time, the only building erected expressly for a Protestant church or chapel was occupied by the Wesleyans. But they were prohibited from giving it, externally, any thing of the appearance of a chapel; so that it was built like an ordinary dwelling-house. The Government chapel was then nothing more than one of the rooms in an obscure part of the Governor's palace, fitted up for the purpose. Now, there is a fine large Protestant church, having the highest steeple in Malta, (in which is a chime of bells, sometimes making almost as much noise as the other Maltese bells,) which has been erected for the use of the English residents by the munificence of the Queen Dowager.

As to the comparative influence of true spiritual religion in Malta, it is of course much more difficult for me to speak; and, indeed, I feel that it is becoming in me to remain entirely silent. The Wesleyan chapel, mentioned above, has passed into the hands of the Free Church of Scotland, who supply the congregation with preaching. The present congregation is smaller than it used to be under the Wesleyans, when I was here before; but the congregation at the new Government church (St. Paul's) is proportionably larger. The Rev. Mr. Fairbairn, the present Scotch preacher, is an excellent man, and a very instructive preacher; and it must prove a great blessing to Malta to have such a minister here. At St. Paul's, there are several preachers, among whom is the Bishop of Gibraltar; but the Rev. Sir Cecil Bishop is by far the most popular; and by his

eloquence, he usually draws a full house to hear him. He preaches extemporaneously, and his doctrines are said to be quite evangelical.

*Christian Union.*

The military chaplain of Malta, the Rev. Mr. Hare, appears to be a truly godly and zealous man; and both he and his excellent lady are indefatigable in their efforts to do good. I cannot express to you how delighted we are with the privilege of attending, one evening in a week, a gathering at his house for Bible reading, conversation and prayer. It is not called a *meeting*, for that would give offence. Tea is first served, and then the Bible is brought forward. Prayer is offered; a chapter, or a portion of a chapter, is read; and a very free and informal conversation is entered into upon the true meaning of the passage; and, after an hour or more spent in this way, prayer is again offered, and the company disperse. The most delightful thing about this meeting (for such I must be permitted to call it) is, that clergymen and laymen, from several different denominations of Christians, are present, and in the most free and fraternal manner, take a part in the services. Their petty differences are forgotten; while the great things in which they are all agreed, are brought forward and discussed; each one, apparently, loving to sit at the feet of all the rest, that he may learn something more than he already knows of the wonderful gospel of Jesus Christ. I have seen four ministers of the Episcopal church there, one of the Presbyterian, and two of the Independent or Congregational, besides several others, of both sexes, belonging to each of these denominations.

*Converts from Romanism.*

The statements which follow, will gratify the desire of many in this country, who wish to be more fully informed in respect to the converted Italian priests, heretofore assembled at Malta, and their contemplated plans and movements.

I must mention also, among the pleasing changes that I notice on revisiting Malta, that now the Word is regularly proclaimed in Italian by a converted priest from Rome. I have attended the service uniformly since our arrival; and rarely have I heard the gospel preached more discriminately or more eloquently. Would that more who understand this language, were inclined to come and

hear the joyful sound! The largest number I have seen present, on any occasion, is seventeen or eighteen, all of whom were Protestants, though eight or more of them are converts from the papal ranks.

So much has been said of the converted Italian priests in Malta, that I shall not probably communicate any thing new to you on this subject. By way of refreshing your memory, however, I will just say that there have been congregated together here, within the last two years, six or seven Roman Catholic priests and monks, who have forsaken the Roman Church, and embraced the Protestant faith. Two or three of them are from Rome itself, two from Egypt, one from the Greek Archipelago, and one from Constantinople. These were all led by the study of the Bible, and by reading other books and tracts, to a knowledge of the errors of the papal church and of the truth of Protestantism, while actually performing the functions of the priestly office in their respective locations; and they found their way to Malta, one by one, partly on account of the difficulty, amounting in some cases to an impossibility, of professing Protestantism where they were, and partly because of the inducements held forth to such persons by the Protestant College established in this island. Two of them were preachers of a high order and in great reputation, in the very centre of popery itself.

They were all, until recently, connected with the Protestant College here. Some of them were employed as teachers in part; but all of them were under a course of training, with a view to ultimate labors in Italy, for the conversion of their own people to the evangelical faith. Not long ago, however, some serious charges were brought against two or three of them, which led to an entire change in the relations of all to the college, and in the plans of the Committee in England in regard to them. I believe that only three are now connected with the college in any way. Two have left Malta; one of whom is Dr. Achilli, who is at present in England, endeavoring to excite an interest in behalf of Italy; and it is said that he is going to America with the same object in view.

Whether the charges against the individuals, alluded to above, were satisfactorily proved or not, it is not for me to say. Even on the supposition that they were true, a good cause ought not to suffer injury therefrom. If some of

these conversions are spurious, we may charitably hope that all are not. Let us never forget the case of Judas among the chosen twelve.

So far as man can judge, the character of at least some of these priests is unsullied. Of Dr. Desanctis (the preacher) in particular, I hear but one opinion expressed; and that is most favorable to his piety and general worth.

#### *Religious Journal in Italian.*

Dr. Desanctis is about commencing the publication of a religious journal in Italian, with the special object in view of making known evangelical doctrines to his countrymen living in Italy, and scattered in other parts of the Mediterranean; and no doubt is entertained of his ability to conduct this journal so that it shall command both attention and respect. I have been requested to act temporarily on a committee, with five other gentlemen, whose duty it is to procure the necessary funds for this publication, and also to assist Dr. Desanctis, when necessary, by advice in regard to the editorial department. The funds for the present will come from England and from British residents in Malta.

I have strong hopes that this periodical will prove a great blessing to the Italian race. And now that a great part of Italy is thrown open to the efforts of Christian philanthropists, nothing can be more timely than such a work, provided it is conducted in a proper manner and spirit, as I cordially hope it will be. Our own Foreign Evangelical Society could not spend a hundred dollars better than in subscribing for copies of this work to circulate gratuitously in Italy. The subscription price for Malta is eight shillings sterling per annum; and when ten copies are taken, the eleventh is given gratis.

So far as I have yet learned, there are no missionary efforts for the Maltese; except that the Colonial Church Society of England supports here an Italian converted priest, who acts as a sort of colporteur among the people of the island, so far as he can get access to them. The same society has also an English colporteur here for the troops.

#### *Doct. Kalley.*

The name of Doct. Kalley is intimately associated with a remarkable work of grace at Madeira.

I have been greatly delighted to find



Doct. Kalley here, whose name is well known in America, in connection with the story of the Madeira conversions and persecutions. He is a most interesting man; and so modest and inoffensive is he in his appearance and manners, that one is led to wonder how he could be persecuted. But it was the truth which Doct. Kalley inculcated, and not Doct. Kalley himself, that excited the wrath of the enemy; or with more strict propriety it might be said, it was the success of his labors among the poor Catholics of Madeira, that unsheathed the sword of persecution against him and his friends. The priests and others looked on with great indifference, while he was laboring to instruct the people in the true principles of the gospel, until they saw that the truth was actually taking effect, and that men were actually yielding themselves to its guidance, and endeavoring to live according to its precepts. Then all the latent enmity of their hearts to a spiritual and holy religion was immediately roused.

Doct. Kalley is now established here as a physician; and it is to be hoped that he may be instrumental of as great a work among the Maltese, as he has been among the people of Madeira. I am happy to say that he is now engaged in preparing for the public a particular history of the movement in Madeira, about which comparatively little has been published.

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LETTER FROM MR. VAN LENNEP, NOVEMBER 5, 1848.

*Intelligence from Aintab.*

THE readers of the Herald are aware that one of the most interesting points in Western Asia, at the present time, is Aintab. Indeed it would seem that in no other place is the work of the Lord advancing so rapidly. As Mr. Schneider has lately returned from that station to Broosa, we may soon expect to receive another chapter in the history of a most remarkable reformation. In the mean time, Mr. Van Lennep's letter will partially gratify our desire to be more perfectly acquainted with the progress of events.

I have been in the habit of carrying on a regular correspondence with several places in the interior; and I received the other day a letter from the brethren in Aintab, dated October 7, most of which may be of interest to you. I send, therefore, a translation of the greater portion. It is as follows:

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To our beloved in the Lord, Rev. Mr. Van Lennep.

Know, O faithful servant of Christ, that our church has a great desire for you, and especially since we have not received any comforting letter from you. Let this our letter exhort you to bring us to mind, and to comfort us sometimes by letter, to give us an account of what takes place with you, and to awaken our hearts in the love of Christ by your advice.

If you wish to learn our state, praise be to God Almighty! we are full of joy on account of God's goodness, and of his secret help. The kingdom of Christ is spreading. The signs of it clearly appear. We boldly bury our dead, and openly perform our religious rites; although there is no lack of persecution at the same time. But with the help of your prayers, God is our protector in all our trials. It is now about nine months since our church was formed. The original members were the following. (Here are given seven names, respecting one of whom the writer says, He was translated by the will of God, by the disease called cholera.) Since then another examination has taken place for the communion, in the presence of Rev. Mr. Schneider; and this month we have enjoyed our second communion season. The new members are as follows. (Here follow the names of twelve men and five women. Another letter from Bedros Vartabed, from Aleppo, gives me the names of thirteen men who have been received as new members.) Pray God that he may increase our church; and that these new members may remain firmly fixed in the faith of Christ.

We now suppose that Doct. Smith must be near. We, all the brethren, therefore, pray you that with him you may send another missionary also; for, our place of meeting being small, one preacher is not enough for us. It is necessary that we should have meetings in two different places at the same time; for this reason we need two preachers. We hope you will exert yourself for this thing. Again, we beseech you, pass not by our request. Give the salutation of our church to all the ministers who are with you, as well as to the church in Constantinople, and to the pupils of the seminary. The Lord Jesus be with you always! Amen.

From a letter of Bedros Vartabed, it appears that one hundred and fifty persons were present at the sacramental season mentioned in the foregoing extract.

Such is the importance of Aintab in its relations to other places, and such the success which God is giving to the preaching of his word there, that the Prudential Committee deem it expedient that two missionaries should be permanently stationed in that city, as soon as practicable.

*Change of Patriarchs.*

You must have heard of the downfall

of that persecutor of the evangelical name, the late Patriarch of the Armenians. The current version of the circumstances of his fall is the following. The Council of the nation were convinced that he was cheating his people, but could bring forward no satisfactory proof of it. At last a young man came before them, and brought an accusation against the Patriarch, to the following effect: I have been a teacher in the Patriarch's family, and I have never been paid for it. The Patriarch then sent me as a teacher to Aleppo, with a written promise of salary, which I have never received; and, besides, I can prove that the Patriarch charged the Patriarch of Cis twenty thousand piastres, as expenses for a decoration given him by the Turkish Government, at the same time charging twenty thousand piastres to the nation here for the same item, thus making a handsome profit for himself; and, added he, I can bring forward, as proof, the testimony of some of the highest and most respectable dignitaries in the church. And these testimonies were produced, and shown to the Patriarch, who had no answer to make.

But, in order to avert the blow, he wrote a petition, addressed to the Sultan, the Grand Vizier, and the Council of State, purporting to be written by all the Armenian heads of trade, stating that, contrary to the wishes of the great mass of the people, the Council were intriguing to remove him, and begging that it might not be done. The heads of trade were called up before the Council of State, and it was proved that the whole was a forgery. The Patriarch was degraded, and his decoration taken from him.

His successor occupied the same place in 1839 and 1840. He is brother to one of our church members, Stepan, and an avowed enemy of the gospel. He has been the Bishop of Tokat for some years past, and has not yet arrived. May God enable his people to bear any persecutions which this new enemy shall be permitted, for a season, to excite against them!

The trials we have been called to endure, through the bad spirit shown by some of our church members, are, we hope, at an end. The excommunicated member has wholly seceded to the Armenians. There seems to be an increase of spirituality in the church; and I trust this cloud will prove a blessing on the whole.

## Syria.

### LABORS OF A NATIVE ASSISTANT.

#### Introductory Remarks.

To those who are familiar with the present state of the mission to Syria, it is well known that our brethren have some valuable assistants among their native converts. And there is good reason to believe, that the number of these fellow laborers in the gospel will hereafter very much increase, and that their qualifications will eventually be of a high order. The seminary at Abeih, it is hoped, will exert an important influence in this direction.

Mr. Whiting has kindly furnished copies of the journals, kept by one of the native helpers in the employment of the mission, Asaad el Maalûf, during two recent tours, which evince no inconsiderable degree of tact and aptness for itinerant labor. They also show what sort of conversations are held with the people, as also the encouragement which is met with in the distribution of books. "The first of the two excursions here described," Mr. Whiting says, "was in that part of the mountains to the north of us, where the writer formerly lived, and where the people are chiefly Maronites. The second tour was in the Shûf, a district lying about a day's journey south of Abeih. This is one of the finest districts in Lebanon. A large proportion of the inhabitants are Druzes; and the conversations held with them disclose some of the more common objections which are made by that singular people against Christianity. In both of the journals there is evidence of what we have often stated, the sociable character of the people, both Christians and Druzes, and the facility with which a discreet native can approach them and gain a hearing for the truths of the gospel. There is also evidence in these extracts of an increasing desire for schools, especially among the Druzes."

#### Tour among the Maronites.

The first excursion, mentioned above, was made in the latter part of July, 1843.

#### Maheethy.

I first came to Maheethy, and stopped by the road side, where five men (Greeks) came to me; one of whom asked why I had followed the English, who neither pray, nor fast, nor go to mass, nor believe in "the holy light," &c. I said to him, "Sir, I have not followed the English; I follow the Lord Jesus Christ, who redeemed me by his blood. But, pray, how did you learn that they neither pray, nor fast?" He said, "So

people tell me." "And people who tell you, how did they learn it? For Christ directs us, When ye fast, take care that your fasting appear not unto men, but fast secretly. Do they know the things that are secret? It is God only that sees in secret, and, therefore, I say to you, as Solomon the wise man said, do not raise a false report; but read the gospel; and whatever you find there, you may know that we believe." He said, "How is it that you deny 'the holy light' which issues from the tomb of Christ; of which it is said in the gospel, Believe in the light, while ye have the light!" I replied "We believe in the light which shone upon the watch, and which made them tremble and become as dead men. But as to the light you now refer to, it was never mentioned, either by the apostles or their successors, for many ages. But with respect to the words of the gospel, Believe in the light, while ye have the light, this refers to the light of Christ himself; as he said in another place, Light is come into the world, and men loved darkness rather than light. It denotes also the light of Christ's instructions. By these words Christ also would exhort us to good works; as he says, Work while it is called to-day; the night cometh in which no man can work. Do you suppose we can see to work only on the festival of 'the holy light' and that all the other days of the year are darkness?" This conversation continued about an hour and a half, when they divided; and I left them disputing among themselves, two against three and three against two; and three of them who could read, took books from me.

#### *Bturgin.*

From thence I went to Bturgin, and stopped by the fountain of water, where a company of men came out to me. One of them said, "I saw one of your books which commands that a Patriarch be married. Is there any greater error than that?" I replied, "It is not for us to command or forbid in respect to this; nor may we command any thing which is contrary to the command of God." "But," said he, "I have seen the books; would you make it out that I am mistaken?" "This passage," I replied, "about the marriage of bishops, is what the Apostle Paul said to Timothy, in his first epistle, third chapter. This epistle you have in your church." He asked, "Was the Apostle Peter married?" I said, "Yes; he was married." "Was

his wife living, when Christ called him to follow him; or was she dead?" I said, "That I do not know. The Bible has not revealed it; nor is it necessary to inquire into that matter; for the salvation of our souls does not depend upon Peter's wife, but upon the Lord Jesus Christ who redeemed us by his blood." The man said, "I wish to ask you about Melchisedek. Whose son was he? And how was he like the son of God?" I then explained to them that Melchisedek was a priest of God, standing by himself, and not connected with any family or tribe to which the priesthood belonged; for he was before Levi.

#### *Bezkonta.*

After this I went to Bezkonta, and lodged at the house of Kerem el Haddad. There I found a large number of people, men and women, disputing about the intercession of the saints. I endeavored to show them that the saints are not omnipresent to hear the prayers of those who call upon them. Besides, the Bible forbids us to trust in man; as David says, Put not your confidence in the children of men. Blessed is the man that trusteth in the Lord. Other proofs I mentioned, which need not now be repeated. One of the men said, "We use the saints as the medium of access; just as a man who has a favor to ask of the Governor, goes not directly to him, but first secures the interest of the officers around him; and they present his request to the Governor. "But suppose," said I, "that the Governor is in your house, and his officers are three hours distant; that he kindly opens his arms to you, and says, Come to me; ask what you will, and I will do it for you. Would you, in such a case, go to his officers who are at a distance; or would you go at once to the Governor himself, and ask for what you want?" "Of course," said he, "if he were in my house, I would apply directly to him." "Well," I said, "God is present every where, and even in your house. Now with respect to the Mediator, God has appointed one Mediator, and has given abundant proof that he is the Mediator of the new covenant, namely, the Lord Jesus Christ." They asked many questions on subjects similar to this, such as confession, the mass, and all the prevailing superstitions; to all of which I replied with explanations and proofs, that seemed to convince them. I remained there that night. After the company had gone, there remained with

me four men, who told me they had written a list of the names of persons professing the Protestant faith, who intended to ask for a teacher and a school.

#### *Return to Bturgin.*

I then returned to Bturgin, where a large company assembled. One of them said to me, "Moses and Elijah fasted, and Christ fasted. Why do not you fast?" I asked, "How did they fast? From morning till night, or from morning till noon?" He replied, "I do not know." "Who required this fasting of them?" "I do not know," he answered. "How many times did they fast during their lives?" "I do not know," was still his reply. "It seems then," said I, "that you know nothing about the matter; and how do you know then that fasting is necessary to salvation? Now these whom you mention, fasted voluntarily, without any command to do it. They fasted a certain number of days, abstaining from food entirely, night and day. And our Lord, when he fasted, was also tempted of Satan, and conquered him by his divine power. Now if you think you can fast in that manner, and that, if tempted by the devil, you can overcome him by your own strength, very well. But what avails your fasting, if it is like that mentioned in Isaiah? 'Ye fast for strife and debate, and to smite with the fist of wickedness. Ye shall not fast as ye do this day,' &c.

As I was saying this, a man came in and said, "Stop, all of you. I have a question to ask him." "Proceed sir," said I. He said, "I am sent from the superior of the convent of Mar Elias of Shwyah, to ask you why you reject and revile the saints?" I replied, "Give my respects to the superior, and tell him when he hears me revile the saints, he may draw his sword and attack me, even if he is more powerful than all the saints are, and able to defend them." He asked, "Why do you not seek their intercession?" I replied, "If you are in want, and ask of a certain man a sum of money, but I do not need it, ought you to compel me to ask what I do not want?" "But," said he, "are you not sinners, that you do not need the help of the saints?" I replied, "We are miserable sinners; but we have a Savior, the Lord Jesus, of whom it is plainly said in the Bible, that there is no salvation in any other. To him we draw nigh with confidence, and from him we assuredly hope for salvation."

#### *Tour in the Shuf.*

The following extracts are from the journal kept during the second tour, performed in August last.

#### *Delhemiyeh.*

The first place I came to, was a small village called ed Delhemiyeh. Here I found a Druze from Deir el Kamar, a wealthy man. After the salutations, he said, "We wish to have a school at our place." I had much conversation with him, and perceived that he really had a great desire for a school.

Thence I proceeded to ed Dibbiyeh, and lodged in the house of my friend Kenaan el Bistany. A number of people called. They said they wanted books, but were afraid to take them, on account of the bull of excommunication. I said to them, "What do you think? Has God commanded us to read the gospel, or not?" They said, "Yes; God commands every body to learn the gospel." "Well," said I, "if God commands it, who are they that forbid it?" They replied, "The Bishop and the priests." I said, "Ought we to obey God or men? For it seems that God commands, and men forbid. God commands one thing, and man another, the opposite. Now God created man to obey him, not to rebel against him and disobey his commands." We talked a long time on this subject; and at length they reproached their religious teachers for their conduct in this thing. A woman said, "I will tell you how they teach us. They teach us to say ten prayers to the Virgin Mary and one to God; as though they would magnify her ten times as much as her Creator."

#### *Garifeh.*

I next went to Garifeh, a large village in which there are Emirs of the house of Raslan, and Sheikhs of the house of Shems. I stopped at the house of a Druze, who received me very hospitably. About a dozen Emirs and Sheikhs, large and small, called upon me. They first inquired about France; afterwards about the difference between the Protestants and the Maronites and Greeks. Some of the points I explained to them. After which I went to the house of the Sheikhs, where there came a large company, consisting of Emirs, Sheikhs, and common people, Druzes and Greek Catholics. The Sheikhs bought some books, the Christians took none. Sheikh Asaad



said to them, "Why do you not take books?" One of the Christians answered, "We are not allowed to take these books, because they corrupt our religion." The Sheikh said to him, "If such books as these will corrupt your religion, it must be unsound. You are like a man with a broken vessel, who is obliged to take the greatest care lest the break should increase."

After the Christians went away, there was much conversation between me and the Sheikhs. They wanted a school. After conferring among themselves about it, Sheikh Asaad said to me, "We cannot start the first school in the Shûf; but as soon as one is started, we will have the second here." Some of these Druzes reverently kissed the New Testament, and put it upon their heads. After this I took leave of them, intending to go to Mezraat esh Shûf. As I left the village, there followed me a Greek Catholic priest, the minister of the Christians at Garifeh, who told me he once went with a company of men from the Mezraat to Col. Rose, begging him to enrol the names of the Christians in the Mezraat as belonging to him, that he might protect them from the Druzes; intimating that on this condition they would embrace the English religion. I said to him, "The early disciples of Christ did not protect people; they were violently persecuted, and yet went about preaching Christ." In this strain I spoke with him some time, and he was satisfied.

#### *Mezraat.*

I then proceeded to the Mezraat, and stopped in the square under a tree. Here the Druzes of the village gathered around me, to the number of fifty men, and requested me to read a little to them from each of my books, as they could not read well. I accordingly read to them, and explained what I read as well as I could. After this they bought some books at a low price. They then consulted together, and came, requesting that we would establish a school. I explained to them the character and design of our schools; upon which they agreed to send thirty constant pupils. They said they would soon attend to this business, and send a man to Abeih with a letter from their principal men to ask for a schoolmaster. After this, Shahin Abu Kerem, a Maronite, sent and invited me to his house. I went and found him sick, and a physician and a priest attending him. Hearing his family using improper and wicked

language, I began to exhort them, saying, "If a man is sick, how earnestly he seeks for medicine; how he respects and honors the physician. Now if a human physician is thus honored, and such pains are taken to heal the mortal body, how much ought we to honor God who made us, and the Lord Jesus Christ, the physician of soul and body, who forbids all improper words and says, Let your communication be yea, yea, and nay, nay; whatever is more than these cometh of evil. The Apostle also says, Let no idle word proceed out of your mouth, but that which is for edifying in the faith." In this manner I spoke for about an hour, the priest remaining silent, and not saying even yes or no until I ceased; when he left the house. As soon as he had gone, they began to talk about the school, wishing it to be begun soon. Shahin said, "The priest cannot speak such words as these; nor does he wish to hear them. He knows how to ask pay for masses." He also ridiculed the superstitious ceremonies which are appointed by men.

#### *Mukhtâra.*

I then went on to Mukhtâra. On reaching the market place, a large company came to me of Druzes and Christians, Maronites and Greek Catholics. They told me that all the books which Tannûs Elias had distributed in Mukhtâra and Ain Matur, had been torn up by order of the priests, except those taken by Druzes; and they added, "You distribute books, and we will tear them up; and we shall see which will prevail, you or we." I said to them, "Suppose a Governor sends an order to a certain village by the hand of one of his servants; and that the inhabitants of the village refuse to obey, but take the order and tear it up. Is that insulting the Governor or his messenger?" "It is insulting the Governor," they answered. "Well," I said, "we delivered to you the commands of God, and you have torn them up. Your quarrel is not with us but with God, whose commands they are." They replied, "We have our religious teachers, and we do as they bid us." "And so," said I, "when Christ was crucified, it was done by order of their religious teachers; no wonder if his gospel is torn up by order of your religious teachers. If they called the master of the house Beelzebub, how much more them of his household!" One of them said, "We have in this country



patriarchs, bishops, priests and teachers. Are you wiser than they are? Do you know the truth better than they do?" I answered, "Probably Annas and Caiaphas, the high priests, with the scribes and teachers, had more learning than Peter and his companions; and yet it seems he was wiser than they. They ordered Christ to be crucified; but he believed in him, and was himself crucified for his sake. It seems then that faith in Christ does not depend upon great learning; nor does entering the kingdom of heaven depend upon highness of station, such as that of patriarchs, bishops, &c., but it depends upon seeking and obeying the truth, and upon the work of the Spirit in the heart. Our Lord said, I thank thee, O Father, that thou hast hid these things from the wise and prudent, and revealed them unto babes. Your Church also recites this passage in the lesson that is read on the feast of Pentecost, namely, Blessed art thou, O Lord our God, that thou didst send forth the fishermen, filled with wisdom. It appears also that the Prophet Amos was a keeper of cattle; and yet God chose him to be a prophet to the children of Israel. David, also, he took from following the ewes. And by many proofs we learn that God does not choose the proud and those of high station, but the ignoble like me.

There being present an old man, they said to him, "Come; do you decide this case." The old man said to me, "Where are you from, Sir?" A man from Shweir answered, "He is from Kefr Yukda, of the house of Maalûf; and he was originally of the Greek church." The old man said, "Let every man adhere to the faith of his ancestors." I replied, "If all should judge as you do, Christianity must come to an end; for the first Christians were from the Jews, the Gentiles, the Samaritans, &c. &c. Now if every one were to seek after the stock from which his forefathers sprang, and return to their first faith, you would not find a Christian remaining on the earth. But we find that our early ancestors did not adhere to the faith of their fathers. They searched for the truth and followed it; and we ought to do likewise." The Druzes then said, "There is no (true) religion but the religion of the English." A man named Fares Atallah then came forward, and wished to inquire for information about the leper to whom Christ said, Go show thyself to the priest, and about other things like that. I answered his questions, and he listened with satis-

faction, and afterwards asked for a Bible. I remained there two days, during which we had constant discussions.

There was a man there from Hasbeiya, a tailor, who was greatly rejoiced in hearing these conversations. He told me he had been there about thirty days, and that there had been all that time constant discussions between him and these people.

#### Bâklin.

On reaching Bâklin I stopped at the house of Sheikh Ahmed, the Judge, who received me with great civility and kindness. After drinking coffee, conversation began. He first inquired after Mr. Smith and Mr. Thomson, where and how they were. Next he asked about the seminary at Abeih, and what were the sciences taught there. He also asked what was the object in establishing schools in this country. I replied to each of his inquiries separately. A large company of the Akkâl (initiated Druzes) were present, who all said, "This is a good work." The Judge said, "We wish to have a seminary here to teach the sciences." I replied, "If a man wishes to go up to the housetop by stairs, he cannot step at once from the bottom to the top of the stairs, but must go up step by step." "True," said the Judge, "we must first ask for a common school; and after that God will provide." There was much conversation after this, and they concluded to get the opinion of all the people and ask for a school.

I then went to Deir el Kamar, and called on Salih Khuznah, who told me the people of the town were thinking about asking for a school, and were now waiting until Sheikh Asaad Abu Noked should come.

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#### Madura.

LETTER FROM MR. CHERRY, JUNE, 1848.

#### Visit to Combay.

AN important part of the labor devolving on the brethren at Periacolum, where Mr. Cherry is stationed, consists in visiting and superintending the village congregations under their care. The present letter contains a brief notice of a tour made by Mr. Cherry in the discharge of this duty. He left home on the 15th of April "in a common cart," and continued his journey the next day, without any incident worthy of record.

Just before dark we reached Combay, a place of which you have often heard through Mr. Lawrence. There are in the town, it is said, about four thousand inhabitants. In the evening, while waiting for my dinner, I sent word to the Zemindar, of whom I had heard favorable reports, that I had come, and would be glad to see him in the morning. Being very hungry and tired, I ate my late dinner with a good appetite, and crept into the cart to obtain my night's rest; but in less than half an hour the rain began to pour down, and I found myself, my straw and mattress, inconveniently drenched. The rain increased; and I was under the necessity of fleeing to the school shed, which I had previously rejected, from the dread of vermin and the fear of rain. However, it was the best I could do under the circumstances; and I awoke in the morning, refreshed but not dry. I felt that I had occasion for thankfulness for special mercies towards me. On the 16th, in three different places near by, three men had been suddenly struck by lightning, and called to render their account to God.

At nine o'clock the people who had signed the pledge, eight in number, including two children, came to meeting. There being so few, I concluded that I would converse with each individual, instead of preaching a sermon. By the time I had passed around, however, there were present about two hundred heathen, who had come from curiosity. While I preached they paid good attention, and showed no disposition to cavil at the truth.

As soon as I had finished, it was announced, "The Zemindar has come." He appeared very courteous, but not remarkably intelligent. He frankly owned, before all the people, that he believed in the truth of the Christian religion; that he knew he ought to be a Christian, but was not ready. Knowing that he had once started for Dindigul, and had traveled thirty-five miles in order to receive baptism, I pressed the truth upon him, that I might draw out his real objection. He said he wished to be a Christian, and by and by he would be one; but not now. He made no attempts at caviling; and he seemed to know well his duty; but the love of sin keeps him back from its performance. He has four wives, and perhaps as many concubines, and is unwilling to leave them. Poor man! How little does he feel that his end is death.

### Other Villages.

On the evening of the same day, Mr. Cherry preached at Cumbun to an assembly of about sixty, composed of persons under the care of the mission, who had come together for prayer. "Many of the men had gone to the mountains to cut timber; while others were absent, watching in their fields." In the morning, Mr. Cherry proceeded to Goodaloor, the last village in the Dindigul valley; but returned to Cumbun the same day, and held a meeting in the evening.

On the 19th of April, I visited another village, and held service with twenty-six of our people. They seemed to know and understand the ten commandments better than any persons connected with our mission in the other villages. The school teacher and reader, who had been with them for the last two years, died about two months since. I sent them another to take his place; but he is not so efficient as the first.

From this place I went to Coilarveram, and held a meeting with twenty-nine of our people. Several had gone to their fields and to the mountains for timber. On the following day I held a second service with them; and they listened with much interest to the subject of Christ dying for sinners. Before service Aroleppun and his father (of whom I wrote in my last) came to see me, and remained during the meeting. They both seemed desirous to hear and know more of the Bible; but it is to be feared that the riches and cares of this world are a great snare to their souls.

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LETTER FROM MR. FORD, SEPTEMBER  
21, 1848.

### Periacolum.

MR. FORD is also at Periacolum, associated with Mr. Cherry in the labors of that station. The subjoined extracts will show what encouragement our brethren were meeting with, some weeks after the foregoing letter of Mr. Cherry was written.

We have in this place two services on the Sabbath, upon which fifty or sixty persons attend. A part of them listen to the Word, like too many in our native land, without deriving any apparent good. Yet it is an important step for a person, educated in this land, to begin to observe, even outwardly, the Lord's day. It serves, in a measure, to turn the course of his thoughts into a new channel. It

breaks up his habit of regarding and treating every day alike. In this village there is but one free school, containing seven scholars, the children of those who are receiving Christian instruction.

#### *Village Congregations.*

I have visited most of our village congregations twice since I last wrote. I feel a peculiar pleasure in meeting those who have had the courage to renounce the outward forms of idolatry, and who are willing to learn about the Lord Jesus Christ. This, it is true, is but a small step toward the kingdom of heaven; but it is a step.

Those who have any inclination to become acquainted with our holy religion, in this part of the mission, are almost entirely low caste people. Some of them are very poor, acquiring by their hard labor scarcely enough to satisfy the demands of hunger. When I visited Goodaloor, a village at the extreme end of the Dindigul valley, I was surprised at the aspect of poverty which the houses presented. They are made of a kind of reed; and are so open as to afford scarcely any protection against the weather. There I found six or eight families, who wished to hear of the Savior. They expressed a desire to have a teacher come and live with them. It was with much pleasure that I told them of Him who came into the world to save sinners. "To the poor the gospel is preached." This is the glory of our religion, that it is adapted to the poor and the ignorant, as well as to the rich and the learned. "God hath chosen the foolish things of the world, to confound the wise; and God hath chosen the weak things of the world, to confound the things that are mighty."

We feel that we have encouragement in our work, so far as attendance on the preaching of the gospel is concerned. It is an indication of good, that so many in our village congregations continue to receive our instructions. Having become somewhat acquainted with the vast amount of influence brought to bear against Christianity, I am surprised that even a few, so long as they are unregenerated, and while their hearts are supremely selfish, are willing stately to listen to truths so much opposed to their long cherished customs and opinions. In some of our little congregations evident progress is made in learning the truths of the gospel.

When I last visited Muneagarumpetty,

I was gratified to find that the people remembered what had been said to them two months before. I questioned them in regard to charms and other heathen rites. They said, "We cannot use charms, or practice heathen ceremonies." On being asked why they wish to become Christians, if they can derive no worldly advantage, they answered, "If we secure heaven, that will be enough." They said, "Formerly we were like beasts; but now we begin to obtain some knowledge." One man said, "I pray when I work, when I lie down, and when I rise up."

#### *Impressions of Missionaries.*

Doubtless the picture which the missionary sends home appears brighter than the reality. This does not arise from a misrepresentation of facts; but because, to his mind, things often seem more hopeful than they really are. I have been reminded by the vast extent of thorn bushes through which the road passes to some of our little congregations, of the illustration which these wastes present of the moral character of this people. Here and there are green spots, watered and cultivated, which please the eye. Our little village congregations are oases in this desert land. And though there may in reality be but little verdure, it appears considerable in contrast with the dreariness around. These are bright spots; and though there is but little light resting on them, they appear to us quite beautiful, when our eyes turn to them from the thick darkness. It is no wonder that in a heathen land appearances are often more cheering than the truth will warrant.

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LETTER FROM MR. MUZZY, SEPTEMBER, 1848.

#### *A new Church organized.*

In describing the state of things at Madura West, Mr. Muzzy says there has been no material change since the date of his last communication, except that the free schools have been still farther reduced, as also the village congregations, to bring the expense of these departments within the sum appropriated by the Prudential Committee. He speaks hopefully, however, of the general aspect of his field.

I am encouraged to believe that, on the whole, the good work is advancing, if not in a more enlarged sphere, yet in

the hearts and lives of the people. This is most apparent in those villages which have been longest under Christian instruction. In one of these the evidence of the Holy Spirit's presence has been so manifest, that I have considered it my duty, as well as privilege, to admit a part of the congregation to the privileges of Christian fellowship; and, consequently, a little church has been formed, consisting of eight members, who have been under our care four or five years, some of them having been members of the preparandi class and having studied at the station. Three of the number had been connected with churches at other stations. The season was one of much solemnity and interest; and whenever I have seen the members since, they have appeared well. There are a number of other persons in the same village, who wish to be received into the church; and also in Solevun there are others desiring the same privilege. Of some of these, I have strong hopes that they are the Lord's.

#### *Persecution.*

One of the number, a woman in the congregation at Solevun, has encountered much persecution for her zeal and constancy in adhering to what she considers the true way. She has been beaten and dragged out of doors by the hair, and finally forsaken, by her Roman Catholic husband, and left to provide for herself and little children, as best she could. Had she consented to go to the temple of the Romanists, and worship its images, as formerly, all this trouble would probably have been avoided. But she appears to have some proper ideas of her duty, and of the importance of doing it. And she has been sustained thus far; and we hope that she may be enabled to hold out to the end. She wishes much to be baptized and received into the church; and she desires also to dedicate her children to the Lord. Her Roman Catholic baptism she considers of no more avail than the washing of a brahmin. Others in the same village are making the same request, and I am indulging the agreeable hope of being permitted to see a little church gathered there before long.

#### *Poothacoota.*

Nearly all the congregations in Poothacoota have somewhat decreased, and the lessons have been but imperfectly committed; but this is owing, I think,

to a want of proper superintendence. There are now six congregations, numbering forty-five families, who have already signed the usual agreement, and are very anxious that we should take them under our care. But their great distance, and the expense and difficulty of properly caring for them, has caused me to hesitate.

One or two brethren are very much needed in that field; and they would find abundant encouragement. But congregations without catechists to teach, and without the faithful superintendence of the missionary to see that the teaching is thorough and to follow it up with preaching, afford but very little encouragement. They may swell our numbers, and induce us to believe that the work is going on prosperously; but unless our past experience has deceived us, their untoward conduct and final defection will dissipate these hopes, and show us how very little has actually been accomplished.

#### *Amoy.*

#### LETTERS FROM MR. POHLMAN.

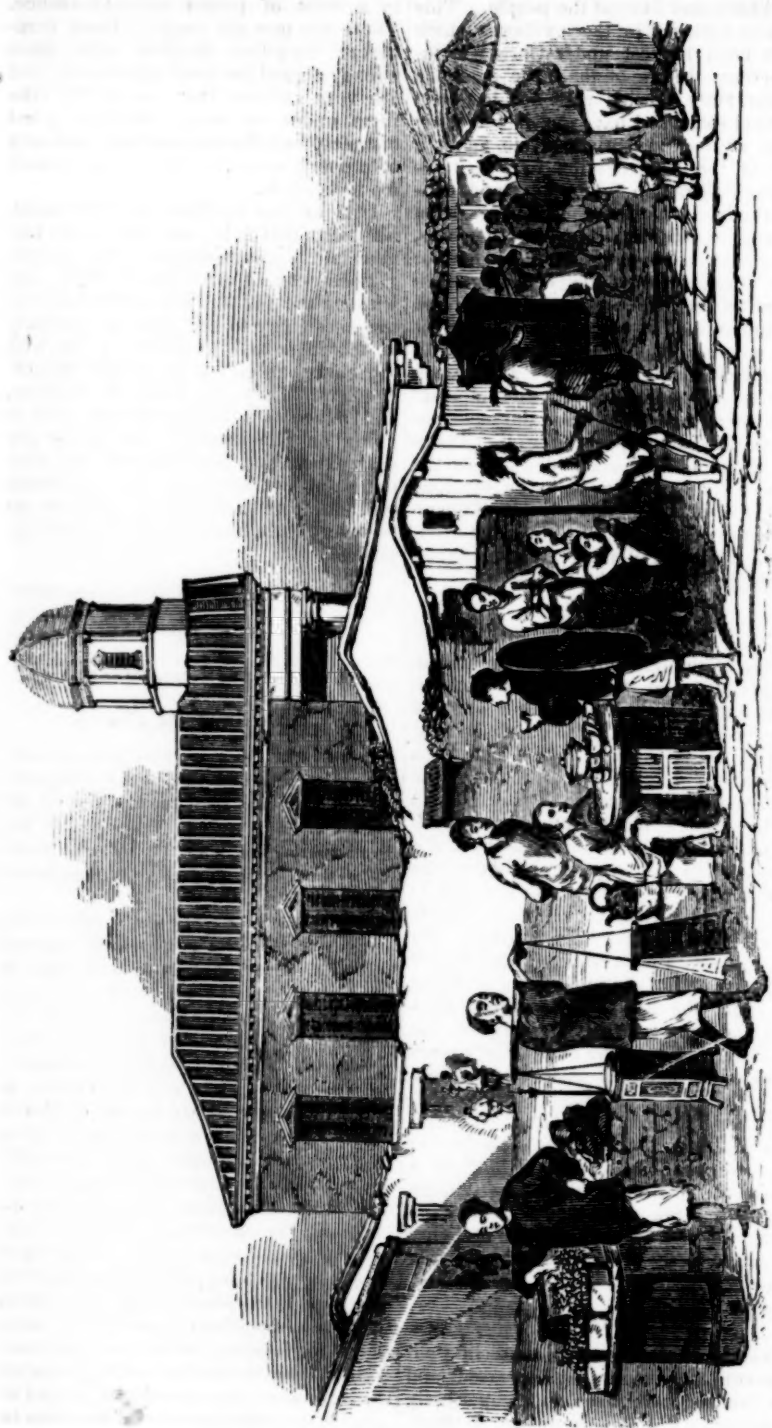
#### *Completion of the Church.*

OUR brethren at Amoy have been extremely anxious, for some time past, to open a respectable and somewhat conspicuous edifice for the worship of the true God. They have felt that such a building would probably become a valuable assistant in the prosecution of their labors. Their wishes are at length gratified.

Mr. Pohlman has recently sent to this country a sketch of the new church; and an engraved copy of it will be found on the next page. It represents the building as seen from an open space in the immediate vicinity. "For this drawing," Mr. Pohlman says, "we are indebted to George R. West, Esq., a young American artist, who came to China with Mr. Cushing, in 1844. He is now taking sketches of Chinese scenery, with a view to their publication. Many thanks are due to him for his interest in the building, and the trouble he has cheerfully and gratuitously taken in planning and drawing for us. Fortunately for our enterprise, Mr. West's visit to Amoy was prolonged almost to the finishing of the edifice. But being called away before it was quite done, Lewis Hertsell, Esq., of the British Consulate at Amoy, kindly rendered such assistance as was necessary to its proper completion."

Mr. Pohlman has furnished a description of the church, as also of the other objects grouped together in the picture, under date of September 12.





View of the New Church at Amoy.



The site of the church is in the "Yellow-house Ward," facing New Street, about midway between the foreign hong and the English consular establishment, and midway between the missionaries' residences and the Consulate. It is on one of the great thoroughfares, yet sufficiently removed from the noise and bustle of the business part of the city; and, excluding the business streets and wharfs, it is very central and accessible for all the families of the metropolis.

The picture presents an agreeable variety of what is daily seen in our streets. At the left is a fruiterer, carrying about his "salt-sour and sweet" fruits, in a preserved state, for sale. \* Next comes a traveling barber, with his implements and stool. Next we see a road-side victualer, who is just dealing out something to eat to a passer-by. Then follows a group of beggars, preceded by a sedan-chair carried by two bearers. At the right are two Chinese gentlemen with an umbrella, who are just in the act of stepping aside to make room for the chair-bearers. And coming through the gate is a company of people, such as may at all hours of the day be seen, passing and repassing along the main thoroughfares.

The extreme height of the church is about fifty feet above the level of the street. It is fifty-five feet long and thirty-three wide in the inside; and has a portico of ten feet, which, in contrast with the old, dilapidated houses of the Chinese, presents a fine appearance.

The front is stucco-work, of pure white. The pillars, cornice, front entablature, and general style, are after the Etruscan style of architecture. To the natives this is the most imposing view of the church, and strikes them all with wonder. There is an oval slab in front, of fine figured marble, from a quarry near Canton. The inscription is as follows: "A temple for the worship of the true God, the great Sovereign Ruler." This is in large Chinese characters. In the lower line is "A. D., 1848." At the sides there are two columns of smaller Chinese characters, meaning, "The one thousand eight hundred and forty-eighth year of Jesus's advent, and Taou-kuang the twenty-eighth year." The letters are all well cut and gilded; so that the whole is distinctly legible.

There is a back door, intended to be the women's entrance, for whom there are seats appropriated on both sides of the pulpit. All the other ranges of seats are for the men, who are entirely

separated from the women by a screen. This arrangement is the only one that can meet the views of the Chinese on the subject of female exclusion.

Mr. Pohlman says that all the work has been well done, and reflects the highest credit on the workmen.

### *Importance of the Enterprise.*

As this is the first Christian church in Amoy, it attracts all eyes, and is the occasion of much remark on the subject of our religion, our means, our object, and all questions connected with the missionary work. The success of this enterprise must be viewed in the light of a great triumph; inasmuch as it is the first church in China proper with a steeple. At none of the five ports has the attempt been made to meet the deep-rooted prejudices of the people against steeples and all high towering edifices. Even at Amoy it was considered doubtful whether such a thing could be done. We are happy now in seeing the building up, and the work done in every respect according to the specified plan, without let or hinderance from the rulers or the ruled. The steeple is about seventeen feet high. It is more after the plan of a belfry; and now needs only a good bell, and a church clock to be complete. The whole cost of the building, including the expense of the inclosure and sexton's house, will be about three thousand dollars.

### *Papal Recruits for China.*

Under date of September 20, Mr. Pohlman proposes a most interesting inquiry, and accompanies it with an item of intelligence which ought to quicken our zeal.

What is to be done for more men? How the zeal of the Roman Catholics is rebuking us! Eleven men came out by the last steamer; and the same number of "sisters of charity" arrived at Macao a short time since. The Romanists spare no money, and throw away no time. The quickest means are the best, let the cost be what it may. Of the eleven men, nine reached Amoy, September 2, on their way to Shanghai. They were accompanied by a "father" in the mission, who came out some years ago, spent two years in China, and then proceeded to Europe for recruits. The fruit of his mission home is seen in these nine associates, six of whom are Italians, one being a Frenchman, and two Chinese

from the province of Shen-se. These last spent three years at Macao, and five years in the College of the Propaganda at Rome. When shall Protestants do business on this scale?

### Canton.

LETTER FROM MR. E. C. BRIDGMAN, AUGUST 25, 1848.

FOR several years past, the attention of Protestant missionaries in China has been directed to the importance of an improved version of the New Testament. After more or less time had been given to this subject at the different stations, delegates from each assembled at Shanghai, for the purpose of preparing a thoroughly revised edition of this part of the Scriptures. Mr. Bridgman is one of these delegates; and the present letter has been written (from Shanghai) with the design of showing the nature and progress of the work in which he and his associates are engaged.

Before proceeding to his leading object, however, he adverts to certain preliminary facts, which he deems it necessary for the reader to bear in mind, in order that he may form a correct opinion of this difficult undertaking.

### Idolatry of the Chinese.

1. *The Chinese, from the earliest period noticed in their history, have been the worshippers of gods many, as they are at this day.* By not keeping this in mind, we shall be liable to presume on their having much more knowledge than they actually possess. It is very difficult, I think impossible, for one whose mind has been imbued with Christian knowledge from infancy, to understand the true condition of the entire mass of mind in China. The experience and observation of others may be different from my own; but the more I learn of the moral and intellectual degradation of this people, the more dreadful does it appear.

So far as I have been able to ascertain, the Chinese have no knowledge of God, or of the immortality of the soul; nor have they, until comparatively modern times, been at all influenced by revealed religion. Instead of the Creator of the Universe, the only living and true God, they have imaginary beings innumerable; whom they adore and worship. In the very earliest record which we have of their religious worship, more than two thousand years before the Christian era, we see their monarch offering sacrifices to these false gods; and the same thing

has been done from that day to this. The visible material universe (primordial substance) they suppose eternal; in which the principle of order, eternal reason, reigns. Of all the beings in the invisible world, and the soul's immortality, they are in profound ignorance. They have only confused notions of future states of existence, indescribably vague and irrational. They often fear the gods, and wish to propitiate their favor; but in regard to their own condition in any future state, they seldom, if ever, manifest any serious concern. Gross and carnal, their moral and religious sense is dull. They are almost without a conscience; and the exercises of this faculty of the soul are so faint, and have been so little noticed by native writers, that the translators of the Bible are in great doubt how the word rendered "conscience" in our version ought to be expressed in their language. The phrase hitherto used for "conscience" means, literally, "a good heart."

The Chinese having always been in this condition, all the facts and doctrines which are peculiar to revealed religion, are of course entirely new to them. The Bible, the great treasury of Christian knowledge, contains a multitude of principles regarding faith and practice, of which they have no conception. All these facts and doctrines and principles the missionary must communicate in the language as we now find it, a language essentially fixed and settled in its principles and usages. Accordingly, we are obliged to take their words, with the meanings which have been current for thousands of years, and employ them in a sense essentially new. For example, we must take the word "Shin," commonly used to denote the imaginary beings whom they adore and worship, falsely called gods, and use it for the true God, as he is revealed in the Scriptures. So of the soul; so of heaven; so of hell; and so of a multitude of other words. Our ancestors, who translated the Old and New Testament, had a language in which the grand truths of revealed religion had already been expressed and made familiar. Not so with him who translates the Bible into the Chinese language.

### Structure of the Language.

2. I will next mention the peculiar character and structure of the Chinese language. The confusion of tongues was a heavy curse. In it Satan doubtless

rejoiced; and, having great influence over the children of disobedience, he might be expected to employ it all in so forming their language, as that it should best serve his diabolical designs, and perpetuate and extend the curse. In his own time and way, God will, we know, foil all the devices of the Destroyer; and in his wise and merciful providence he may turn the curse into a blessing, bringing good out of evil. We know also that the human mind, and consequently the laws of thought, are every where the same. We need not fear, therefore, that there will be any insuperable obstacles to the use of this language in the universal promulgation of the gospel.

Still, in the whole world there is no written language so different from all others as the Chinese; and no other is acquired with so much difficulty by foreigners; or employed by them with so little facility. In this point of view, it has doubtless done infinitely more than "the great wall" to preserve the Chinese in their exclusiveness, hostile to international intercourse, and for many centuries almost hermetically sealed up from the influences of Christianity. Although the supposition that Satan had a special agency in the formation of the Chinese language cannot be proved, nor with any strict propriety assumed to be a fact; yet we can hardly conceive of any tongue better adapted than this to promote his evil designs; and certain it is that no nation ever has been, for so long a time, completely given over to his sway as China. Until a modern date, comparatively, his rule has been undisturbed; and natural religion, so called, and all the forms of philosophy and earth-born systems of morality have been allowed to work out their legitimate results. All this could hardly have been, were there any affinity between the languages of Christendom and the Chinese. The translators who formed our English version of the Bible, could transfer words, or coin new terms. But the difference between the Chinese and the Hebrew and Greek is too great to allow transfers; and in the present case the coining of new words is equally out of the question. Here the translator must seize fast hold of the sense of the original, and then, casting into oblivion the old costume, strive to express the same sense in the Chinese character. A very difficult task.

And this obstacle is the more serious, from the fact which Mr. Bridgman next mentions.

### *Proficiency of Foreigners in Chinese.*

3. *The very limited knowledge of this language and literature, now possessed by foreigners, deserves a passing notice.* This has resulted directly from the Chinese exclusive policy, and from the peculiar character of their language. The Russians, for more than a century, have had an establishment, half political, half ecclesiastical, at Peking, consisting of ten students, who are exchanged for others once in ten years; and the Romish church for centuries has had its agents in all parts of China. Both have sought their own good, not that of China. Their acquisitions, especially in the language, have been so monopolized or so restricted, that other foreigners have profited but little by them. Able scholars they doubtless have had; but whatever may have been their Christian zeal and love, they do not appear to have given to the Chinese, or to have prepared in their language, a complete version of the Bible. This was reserved for Protestants. But the versions made by Morrison, Milne, Marshman, and others, are all exceedingly imperfect; necessarily so, it will be seen, when the limited knowledge and unfavorable circumstances of the translators are considered.

Great praise is due to those translators. They did well. They did what they could. But they were pioneers in the study of this tongue, and had a multiplicity of other duties daily pressing upon them. When laboring single-handed, therefore, what could they do towards bringing out a perfect version of the Old and New Testament? If you pause and look at the magnitude and difficulties of the work, and the situation and circumstances of the men, comment will be unnecessary.

Of their successors, the great majority are yet only beginners in the study of this language; and of those who have made the greatest proficiency, but few can write Chinese with any tolerable degree of facility. Many are fluent in the colloquial language; but few, however, are able to write Chinese in a plain and perspicuous style; and not one would submit an essay of his own to a well-read native student, without feeling certain that it was open to numerous corrections, having errors in style which no Chinese could make, or would fail to detect in the composition of another. Proficient as some, and respectable as many are in their knowledge of this

language, no one would at present, I think, venture to set himself up as "master of Chinese."

Mr. Bridgman also says that of the persons who have thus far been employed as assistants and teachers, not one has come from the higher ranks of Chinese students; and very few can lay any just claim to scholarship. This is an important item in the account.

#### *Labor given to former Versions.*

4. *The small amount of labor hitherto bestowed on the Chinese version of the Bible* should not be overlooked. By the Nestorian missionaries nothing, in this line, seems to have been undertaken. So far as I have yet seen, or been able to ascertain from others, the efforts of the Romanists have been limited to parts of the New Testament. The versions of Morrison, Milne and Marshman, were hastily made; as have been all the subsequent revisions. In such circumstances, it is no marvel that the best of these versions are found very imperfect and unsatisfactory.

#### *Arrangements for a New Version.*

These preliminary statements of Mr. Bridgman prepare the way for a notice of the present undertaking, which was projected at a meeting in Hongkong, in 1843. On that occasion it was resolved, "That the whole body of Protestant missionaries to the Chinese do form a General Committee for the purpose of revising the translation of the Scriptures in the Chinese language; and that this Committee be subdivided into local committees of stations, each to consist of all the missionaries at that station; that the work of revision be subdivided and appropriated to the several stations; that when each local committee has completed its task, a transcript thereof shall be sent to each station for further revision; and then these transcripts, with the corrections upon them, shall be submitted to the original revisers. When the whole of the New Testament shall have been thus revised, each station shall select one or more of its most experienced men to act as delegates in a meeting of the General Committee, it being understood that each station will be entitled to one vote only; and these shall be the final judges as to the propriety of each revision; after which the whole shall be submitted to the Bible Societies in Great Britain and America for their acceptance."

In accordance with this resolution, the New Testament was apportioned as follows:—To the Canton-Hongkong station, Acts and Hebrews to 2d Peter; to the Amoy station, Mark and 1st and 2d of Corinthians; to the Shanghai-Ningpo

station, Matthew and Philipians to Philemon; to the Fuh-chau station, Luke, Romans, Galatians and Ephesians; to the Bangkok station, John, Epistles of John, Jude and Revelation. From various causes, however, less was accomplished by the local committees than was anticipated; and when the delegates from the different stations came together at Shanghai, they found that a great work remained to be done.

#### *Assembling of the Delegates.*

The delegates (Rev. Drs. Medhurst and Boone, Messrs. Stronach and Lowrie, and myself) assembled on Monday, June 28, 1847. After an hour spent in reading the Scriptures and prayer, they proceeded to make the necessary preliminary arrangements for the proper performance of the work with which they were charged. With these arrangements four days were occupied; and the following is a summary of the rules of order adopted for our guidance.

1. Three delegates shall form a quorum for business, provided they are not all from one local committee.

2. Each meeting shall be opened with reading a portion of Scripture and prayer by one of the delegates.

3. The recording secretary shall then read the minutes of the preceding meeting from a book, in which the daily attendance of members and the progress of their work, &c., are to be noted.

4. The Chinese secretary shall then produce a correct copy of the portion of Scripture revised at the previous meeting; which, after being read and approved, shall be kept on file upon the table for reference; and it shall be considered as the standard copy from which the work shall be printed.

5. The Chinese secretary shall note, in a book kept for that purpose, (the Englishman's Greek-English Concordance,) the rendering into Chinese of each Greek word; which book is to be kept for the use of the several delegates.

6. Each day, before adjournment, the portion of Scripture to be considered at the next meeting shall be specified, that each member may duly examine and consider the same.

7. In all ordinary cases each delegate shall have a vote; but if any one requires it, the vote shall be by stations, each station having but one vote.

8. The method of proceeding in committee shall be to consider verse by verse, word by word, allowing each individual opportunity to propose any alteration that may be deemed desirable.



9. Any portion of the work that has been revised and approved, may be reconsidered, if a motion to that effect shall be offered in writing.

10. Any Protestant missionary who may be present at the meetings of the committee, shall have the privilege of expressing his opinion on any point under discussion, &c. &c.

### *The Translation Commenced.*

The foregoing rules having been adopted, and other preliminaries in regard to principles of translation, the mode of writing proper names, &c. &c., having been settled, the work of revision was commenced, July 2; and seventeen verses of Matthew I were completed. The next day three verses were finished, excepting the word translated "Spirit" in the English version, which was left untranslated. On the 5th of July, the delegates proceeded to the word translated "God" in our version, (Matt. i. 23;) which in the version before them, prepared by Dr. Medhurst, had been rendered by *Shangti*. Mr. Bridgman continues:

Of the discussion that ensued, you have been sufficiently informed. The question is compassed with great difficulties. At the general meeting at Hongkong, in 1843, a committee, consisting of Drs. Medhurst and Legge, was appointed to consider it. Those brethren, both of the London Missionary Society, were unable to agree, the former preferring *Shangti*, and the latter the old term *Shin*. The consequence was that the meeting unanimously resolved, "That, as it is difficult to decide on the most appropriate word for expressing the name of God in Chinese, each station may, for the present, use such term as it may prefer, leaving the ultimate decision to the General Committee." According to this resolution, you will observe the "ultimate decision" rests with the General Committee, that is, "the whole body of Protestant missionaries to the Chinese;" but it was understood by all that their delegates would settle this, with all other questions; or at least that they would do their best towards attaining this end.

### *Difference in the rendering of "God."*

The delegates went into the most thorough examination of the question, devoting to it their whole time from July 5 to November 22, when they proceeded to vote by stations. The Shanghai-Ningpo station gave no vote, Drs. Med-

hurst and Boone differing in opinion; the Amoy station was for *Ti*; and the Canton-Hongkong station was for *Shin*. Dr. Medhurst and Mr. Stronach then proposed another term; but to this the other two members could not assent; nor were they willing to entertain it for discussion. It was agreed, however, and with perfect unanimity, that not being able to unite in the rendering of "God," this term and "Spirit," when referring to the Trinity, should be left untranslated by the delegates; and that we would, after allowing time for the advocates of the respective terms *Ti* and *Shin* to write out their arguments for their constituents, proceed with the work of revision.

How the controversy will end, or what term will be ultimately adopted, remains to be seen. It has long seemed to me that we were shut up to the use of *Shin*; that this term is to the Chinese what Elohim was to the Hebrews, Theos to the Greeks, Deus to the Romans, and what "God" is with us, only making due allowance for difference of circumstances. Among the American missionaries almost all are in favor of using *Shin*; and a very large majority also of the English are of the same opinion. I cannot but hope that the minority will be induced to yield and consent to the use of this word.

### *Progress.*

The arguments for the respective terms were not completed till early in January, 1848. On the 5th of that month, the delegates assembled again for business.

Rev. Mr. Milne, who had been elected by the Shanghai-Ningpo station to fill the place of Mr. Lowrie, appeared and took his seat. The want of health, however, prevented Dr. Boone from joining us. The other four delegates, therefore, without further delay, proceeded to the work of revision, beginning with the verse which arrested our progress just six months previously.

Our hours for work in committee are from 10 A. M. to 2:30 P. M., allowing a recess of half an hour. At first our progress was very slow; and it was not till May 31, that we finished Matthew's Gospel. Our progress through Mark was more rapid; and we completed it, July 27. We are now on the last part of Luke VI. Our average daily progress, since entering on this Gospel, has not been more than half what it was in Mark;



so different is Luke's style, and so much more difficult to translate. Whole hours are sometimes spent on a single word.

#### *Character of the revised Work.*

But the question may be asked, "What is to be the character of the revised work?" It will be seen at once that the time has not come for a satisfactory answer to this inquiry. In the mean time, however, the following remarks on this topic will be perused with interest.

The revision is not yet fully formed; nor are all its lineaments fully drawn. But as it is thus far developed, the work is in truth a new version. We have found all the preceding versions so imperfect, that neither of them could be adopted as the basis of a revised edition. We had proceeded but a little way with Matthew, before Dr. Medhurst utterly discarded what he had previously done alone. On reaching Mark, which had been revised by the brethren at Amoy, and in which Mr. Stronach had taken a chief and leading part, he followed Dr. Medhurst's example. In fact, to be brief, all the revisions made at the several stations will be set aside, or rather superseded, being confessedly, like the old and earlier versions, full of imperfections, neither idiomatic nor close to the original. To these two points we all direct our efforts. We wish to express the exact sense of the Greek text, in a style as idiomatic as the nature of the case will admit. We assume that the original can be translated into good Chinese; and we proceed on the principle that the sense is never to be sacrificed, nor even the manner and style, unless Chinese idiom absolutely requires it.

#### *Mr. Bridgman's Labors.*

I am devoting to this work, and to preparation for it, all my time and strength. To assist me I have Liáng Tsintch, the only son of the Chinese Evangelist Liáng Afah, and Kiú Tái-jen, a native of Szchuen, one of the most western provinces of the empire. The former has been many years my pupil, and has a very thorough knowledge of the English version. The other is a man of some literary rank, and uses only the court or general language of the empire. My process of preparation, out of the committee, is briefly as follows. Liáng Tsintch (or Ateh, as we usually call the young man) prepares a draft from the English version. This he reads

to me, while I follow and correct him from the Greek text. This then goes into the hands of Kiú Tái-jen, and he makes the best Chinese of it that he can; and a fair copy of it is prepared. To the correction of this, Kiú Tái-jen, Ateh, and myself, sit down together, with all the old versions, and with all the other helps in the way of commentaries, &c., that we can command. Each word is examined and corrected; and another copy is made, written open for interlining. With this, and Kiú Tái-jen as my assistant, I go to the committee of delegates. Each of the others usually brings to the meeting a new version of his own. Thus we are prepared for our joint labors.

#### ANNUAL REPORT OF THE MISSION.

THIS mission held its annual meeting, simultaneously with that of the Board, in September last. A report of its operations during the previous year has been received; an abstract of which will now be given.

#### *Distribution of Labor.*

Mr. E. C. Bridgman, it will be seen by the preceding communication, has spent the entire year under review at Shanghai. The character of his labors has been sufficiently described. Mrs. Bridgman has imparted instruction to two Chinese girls, whom she took with her from Canton. She speaks favorably of their improvement.

Doct. Ball has sustained a regular service in the Canton dialect on the Sabbath, at eleven o'clock in the morning, forty or fifty persons having generally been present, "very quiet and attentive." The service in the Hok-kien and Teà-Chew dialects has been attended by a smaller number, from ten to twenty, some of whom are frequent, if not constant hearers of the Word. For a few months past, the older members of the school have been present at this meeting. In July last another service was commenced, the hour assigned to it being half past nine in the morning. In addition to his medical practice, Doct. Ball has charge of a school, which will be more fully described hereafter.

The time of Mr. J. G. Bridgman has been divided between the supervision of the printing office, and his Chinese and theological studies. He has made frequent excursions to different places in the city and the surrounding country; his reception, however, has been various.

Mr. Bonney has held public religious services in his room, once or twice every Sabbath, the number of hearers having fluctuated from ten to one hundred. Those who have been present,

have generally behaved with decorum, and listened attentively to the instructions given. To the distribution of tracts and the Gospels, Mr Bonney has devoted much of his time. He has seldom met with a refusal, and his labors are thought to have exerted a salutary influence.

### *Boy's School and Bible Class.*

The following extract from Doct. Ball's report is certainly encouraging.

The boys have pursued the same general course of instruction, which has been heretofore reported. Their time is about equally divided between the study of Christian books in Chinese, and their own classics, in connection with an outline of general geography and the geography of their own country. Besides attending divine service, they have either Scripture lessons, or lessons in some catechism, every Sabbath. The printers and others in our employment have also a Bible lesson, which they recite to a member of the family. The interest which many of the boys, and some of the printers, take in their Scripture lessons, has been very marked and pleasing. Indeed, it has been no uncommon thing for some months past, on the Sabbath, to observe little groups of two, three or more, reading and explaining the Bible. And during the week, some of the men are seen, not unfrequently, with their books open by their side, while at their work. They listen, as do some of the boys, with equal interest to explanations given at morning and evening prayers, and in the more public exhibitions of divine truth. I have not before noticed such a deep and lively interest manifested by this people in the truths of the Bible. God grant the convicting and converting influences of his Holy Spirit, that it may result in the salvation of souls!

### *Medical Practice.*

In describing this department of his work, Doct. Ball says: "For three years past, I have found my medical practice of great service, with the blessing of God, in making my way among this people." In his efforts to obtain a residence among the Chinese, he has generally introduced himself as a physician, and been received with favor. Of his medical labors in the place where he now resides, he reports as follows:

When I came to this neighborhood, I found that my previous visits to this

place had not been in vain. The boat people, and many on land, who had received books and medicine, gave me a ready welcome. Multitudes were daily seen calling for relief. Persons of all ranks came with all kinds of diseases, the blind, the lame, the leprous, &c., many of them looking in vain for aid from human means. I gave most of my time to these cases for a few weeks. But in my medical practice among the people, I have endeavored, as a general rule, to devote only that time to attending the sick, which I had given to relaxation from other duties and cares.

### *Demand for Books.*

The following extract is from Doct. Ball's report. It shows that there is still a great demand for the issues of the press.

Great numbers have called for books at my present residence, among whom were some from the most distant parts of the empire. These have all been furnished with an assortment of our publications; and those who visited us to gratify their curiosity, have also generally been supplied. Among the multitudes of visitors, there have been hundreds of females, not a few from the first classes of society. These have also received books from the family; and it has been no uncommon thing to hear some one of them reading the books she had obtained.

### *Conclusion.*

The brethren conclude their joint report as follows:

In reviewing the past year, and comparing our present situation and prospects with those of the previous year, we see undoubted ground for encouragement. The gospel has more free course. We can live among the heathen unmolested, talk and preach of Jesus and his word as much as we please. We are not subject to so much insult, as foreigners, as we were a year since. The more our acquaintance extends, the more freedom have we to perform the work of a missionary. We find that the Chinese are not so far degraded and stupefied by idolatry, that they cannot understand and feel the importance of revealed truths.

There are five places, outside the foreign factories, where the gospel is publicly proclaimed in Chinese every Sab-

bath. The whole number of persons who hear it, is between four and five hundred. A beginning has been made in planting the good seed in this sterile

soil. We trust that God will give us grace to continue planting and watering, as long as our lives are spared, and that we shall yet see some fruit.

## Miscellanies.

### OBSTACLES TO THE ACQUISITION OF THE CHINESE LANGUAGE.

#### Introductory Remarks.

It has long been a conceded fact, that the study of the Chinese tongue is beset with peculiar difficulties. The complete mastery of the spoken language, indeed, has been regarded by many as absolutely impossible. And it will be seen in the following pages, that there are certain characteristics of the colloquial Chinese which might easily give rise to such an opinion.

It will probably be found, however, that there is no insuperable obstacle to such an acquisition of the language, as will enable the missionary to preach the gospel with efficiency and success. Whether adult foreigners will ever use it with all the fluency and accuracy which may be desirable, is a problem which the future must solve. In the mean time it is gratifying to know, that many persons are diligently and earnestly engaged in the study of this medium for the communication of thought, so unlike all others, and yet so interesting both to the philologist and the Christian.

The brethren who are laboring at Amoy, have paid special attention to some of the more serious impediments to their due preparation for the work of the ministry among the Chinese; and Mr. Pohlman has written an elaborate essay, for the purpose of showing what the grand obstacle is, and how it is to be removed. A condensed view of this essay cannot fail to be useful to all candidates for missionary employment in China; and others may find it not altogether unworthy of their notice.

#### The Difficulty Stated.

Mr. Pohlman first inquires, "Why have so few foreigners succeeded in acquiring the colloquial Chinese?" He says, in reply, that the difficulty is not in the sounds, or in the arbitrary combinations of the language. Neither is it in the want of facilities; "for dictionaries, vocabularies, and 'easy lessons,' abound; and what is of more account than all the books in the world the living voices of thousands of pure Chinese are at our service." What then is the real difficulty? "The chief cause of failure," he continues, "is to

be found in the want of proper attention to the aspirates and the tones of the language."

The importance of the aspirates and tones is illustrated by a notation of the various forms which the same word may assume. For example, the monosyllable *pang* may be uttered at Amoy in ten different ways; and each mode of enunciation will give to it a distinct meaning. This will appear more readily by a reference to the following table.

- |                     |                     |
|---------------------|---------------------|
| 1. Pang, to help.   | 6. Pàng, corpulent. |
| 2. P'ang, a bee.    | 7. Pàng, a room.    |
| 3. Páng, to bind.   | 8. P'ang, a sail.   |
| 4. P'áng, to spin.  | 9. Pàng, a club.    |
| 5. Pàng, to let go. | 10. P'àng, a seam.  |

"The numbers 2, 4, 6, 8, 10," Mr. Pohlman says, "have a rough breathing, (the *spiritus asper* of the Greeks,) represented by an inverted comma (') between the initial consonant and vowel. The other five numbers, (1, 3, 5, 7, 9,) are simple labial sounds; and the word is used in five tones, namely, the high monotone, the rising inflection, the falling inflection, the circumflex tone, and the low monotone."

And this is not an extreme case. In the Canton dialect the modifications employed in pronouncing a single word, according to Mr. Pohlman, are twelve. This arises from its having more tones than any other yet known to foreigners.

#### Aspirates.

"The aspirate is often very difficult to distinguish, and hence it gives to beginners in Chinese not a little trouble." It is very important, however, to pay due attention to its use; inasmuch as a mistake may convert a sentence into something which the speaker never had in his mind. On a certain occasion, Mr. Pohlman wished to ask a person whether he drank *wine*, the Chinese word for which is "tséw;" but instead of employing the proper term, he used "tséw," which means a *hand*. By inserting the aspirate, therefore, he had inquired of his friend whether he ate his hands or not! The error was discovered by the person's stretching forth his hands, and saying, "I have not eaten them up yet." In another instance, when visiting a Chinese family, he found the females in mourning, and, upon inquiry, found that their grandmother was dead. Desirous of

obtaining information in regard to the custom of preserving the dead, so common in China, he attempted to ask them whether the corpse had been buried; but he received no answer, save a stare of astonishment. On repeating the question, looks of displeasure succeeded those of wonder and surprise. And it was only by mutual signs and explanations that he discovered a most unfortunate mistake. Instead of using "t'ai," which means to *bury*, he had employed "t'ai," signifying to *kill*. He had repeatedly asked these mourners, therefore, if they had *killed* their grandmother!

With special care at the outset, Mr. Pohlman says, every student in Chinese may soon learn to distinguish the aspirated words from others, and apply his knowledge readily in practice. "It is proposed to consider the *spiritus asper* as an additional consonant, and mark it by the letter *h*, omitting the usual designation of an inverted comma. Many have already adopted this plan; and thus, as far as English orthography is concerned, all the aspirated words may be regarded as distinct, and not mere modifications of the same word. This will make the difficulty of mastering them less formidable, and somewhat facilitate the acquisition of the language.

#### Tones.

But the obstacles interposed to the study of Chinese by the aspirates are as "nothing," Mr. Pohlman thinks, when compared with those which grow out of the system of intonation. And he says, moreover, that it is very difficult to convey correct and lucid ideas of this system in a written communication. "In order to their complete illustration, the living voice is absolutely necessary." Still, he has endeavored to make the subject sufficiently intelligible for all ordinary purposes.

#### Existence of the Tones.

After the long intercourse of foreigners with China, and the attention which has been given to the language by missionaries and others, it is strange that the existence of the tones should at this late period be questioned by any one. The discovery of them is not, as some suppose, of recent date. It is not the result of increased opportunities of intercourse, and the greater facilities for investigating the language, occasioned by the opening of "the five ports." The fact of their existence was early known. And could it be otherwise, when the tones are distinctly stated, and most prominently brought to view, in Chinese books? In most of the dialects already known, there are tonic dictionaries. A Chinese school-master frequently writes the tone of every character in the books which he puts into the hands of his pupils; the four upper tones being usually illustrated in Chinese lexicons

by a diagram representing a man's hand. In the native work which is made the basis of Medhurst's *Hok-kien Dictionary*, the tones are most particularly defined; and the arrangement of each section is more according to the tone than the orthography.

But the highest authority of all is that of the great *Imperial Dictionary*, made by order of Kanghe, second emperor of the present dynasty, which was published at the beginning of the last century. After a dissertation on the subject, and the usual diagram of a man's hand, the following stanza is used to explain the powers of the four tones of the court dialect:

The even tone travels on a level road, neither elevated nor depressed.  
The high tone exclaims aloud, being fierce, violent and strong.  
The departing tone is distinct and clear, gruffly traveling to a distance.  
The entering tone is short and contracted, being hastily gathered up.

European sinologues, Mr. Pohlman adds, are equally explicit as to the existence of these tones. The Catholic missionaries mention them in their writings. Dr. Morrison explained them in his Chinese grammar in 1811, Dr. Marshman devoted a section to them in his *Clavis Sinica*, published in 1814. And Dr. Morrison, in the Introduction to his Chinese Dictionary, printed in 1815, says: "The four tones are generally known. The whole of this system, and these nice and (in part) imperceptible distinctions, are comparatively modern in China; and a large proportion of them have been introduced from foreign countries." The testimony of later writers might be added; such as Medhurst, Dyer, &c.

Some, however, are slow to believe books; and, acting on the theory that "experience is the best school-master," have set out in their career of study in the hope of complete success without being perplexed by the tones. The oldest sinologue, now in China, began in this way. He acquired a good stock of words, and, on one occasion, made special preparation for preaching. After the exercises closed, one of his Chinese hearers remarked to him, "I know very well what you meant to say; but you did not say it." This remark aroused his attention, and put him on the most diligent search for the defect. This he discovered to be an entire neglect of the intonations. He devoted his energies to overcome the difficulty, and succeeded so well in being understood, that he was greatly encouraged. Once on the right track, he has continued so ever since; and he is now one of the most successful preachers in the language.

Mr. Pohlman mentions, by way of illustration, an incident or two in the experience of Mr. Meadows, Interpreter to the British Consulate at Canton.

In making out a report to the superintend-



ent of customs, of the export cargo of a ship about to leave, he took the English manifest, and read aloud the various articles, in Chinese, to a clerk sitting by him with his writing implements. The last species of goods, of a very large cargo, happened to be "vitrified ware." But he gave the wrong intonation, whereupon the Chinese instantly lifted his hand from the paper, and looked at him with surprise, and only stared the more when the words were repeated. And with good reason; for he was in fact deliberately and distinctly announcing, that the large and very valuable cargo, just enumerated, had been all burnt up, such being the only meaning of the words he uttered.

On another occasion, he said something to a Chinese about "earnest money," as he supposed. As the man did not seem to understand him, he repeated the words; upon which he thrust forward his head, and listened attentively; and the louder he spoke, the nearer the Chinese came, anxiously turning one side of his head to him to catch the sound. In fact, instead of saying *t'ing chiên*, "bargain money," he was shouting *t'ing chiên, t'ing chiên*; "Do you hear?" "Do you hear?"

Other facts are given, in illustration of the general truth already stated; but the foregoing must suffice.

#### Extent of the Tones.

It has been thought that the tones are peculiar to some dialects; but this is an error which cannot be too soon corrected. The intonations run through all the dialects of the language; with this distinction only, that there are more in some of them than in others. The reason given by Kanghe for the universality of the tones is curious. In his preface to the Imperial Dictionary, he supposes that the people who inhabit the east, west, north, south, and centre of the empire, living in countries diversified by hills, plains, rivers and springs, have their voices affected by the nature of the country which they inhabit; and that, consequently, the five full tones must be found to apply generally! The old Emperor was not well acquainted with the roughness of the country in southern China; or he would have allowed a few more for the provinces of Fuh-kien and Canton. The truth of the case is, there are eight well defined tones in the Canton dialect, and seven in the Hokkien; while there are but four in the Pekin and five in the Nankin dialects; thus showing that the tones are fewest in the northern regions, and most numerous in the southern parts of China. And as the country varies in the respect referred to above, when the traveler proceeds from "the Dragon city," at one extremity, to "the rebellious city," at the other extremity, there may be some truth in the theory of the venerable lexicographer.

Mr. Pohlman once supposed that the tones belonged exclusively to the dialects in Fuh-kien.

My attention was first directed to one of the dialects of the interior of Canton province, spoken by the emigrants on the Island of Borneo. Not knowing that the tones were in universal use, and must be applied every where, I paid no regard to them, and attempted to speak and preach; but I was repeatedly corrected by the teacher, and doubtless, for the most part, misunderstood by the people.

One error was truly amusing. It occurred at the time of the late war with China, when every item of intelligence from "the middle kingdom" was fraught with deep interest, especially to those of us who were living in such a retired and isolated position. News of the preliminaries of a treaty of peace had arrived. Having a Chinese school, and being anxious to tell them the good news, the scholars were assembled, and the chief articles of the embryo treaty made known. In one part, the main article of the compact, it was my aim and desire to be peculiarly explicit; that is, in making known the cheering fact, that five ports were to be opened for trade and unrestricted intercourse. Some days afterward, a deputation from the school came to inquire, what was the meaning of the Chinese Emperor in giving five hatchets to the English; and what the Queen was going to do with them! By the use of the Malay, I was thus, for the first time, made to see that instead of saying *pòo thán*, "trading ports," I had said *pòo thán*, "hatchets," and thus defeated the very object I had in view.

It has been imagined that there was less necessity for intonation in some dialects than in others, because of the frequent use of certain expedients which serve as a substitute. This opinion is explained and rebutted in the following paragraph.

A missionary at the north, in a letter to the writer, says, "I believe there are tones; but they cannot possess one-fourth of the importance here which they do in other dialects. Their places are very much supplied by combinations and repetitions. For instance, the word *tung* by itself means "pain;" *tung-tung* (a repetition of the same word) means "all" or "altogether." This is the case with a large number of the words in use; so that a person may speak the language fluently and correctly, who has never studied the tones five minutes." Surely, nothing but a want of information could possibly lead to such a sweeping conclusion as this. So far is it from being the case, that combining syllables, or repeating the same word, is peculiar to the northern dialect, it can be shown by actual dissyllabic examples to prevail far more extensively at the south than in the north of China. It has been remarked that if any one would take the trouble to examine, he would be surprised to find how large a portion of the southern dialects have this peculiarity. One of the principal reasons for the great dissimilarity between the spoken medium



of Fuh-kien and Canton and the other provinces, is this very combination of dissyllabic phrases, in which both syllables have nearly or quite the same meaning, or else one is explanatory of the other, both, however, having different sounds, and the two conveying but one idea. If the theory of our friend is correct, therefore, the students of these two dialects need give themselves no uneasiness whatever about the tones; for this system of combination and reduplication most admirably supplies their place. If this be true, why is it that the number of the tones are nearly double in those dialects where the dissyllables prevail to the greatest extent?

The truth is, the system of intonation forms an inseparable part of the Chinese language. No native, of any province or district, ever speaks without using the tones; and there is no dialect in existence which has not some, if not all, of the eight tones. What puzzles many, is, that while the Chinese all speak with the tones peculiar to their native dialects, a vast majority do not know that such a thing as a tone exists! This is owing to the fact, that the tones are acquired in infancy, as soon as the child begins to utter sounds; and nice distinctions of words and intonations are never analyzed, or thought of. The tone is part and parcel of the word itself. Hence no word or phrase can be considered as acquired, unless we can speak it in its proper tone. Little children utter the tones with a clearness and distinctness which are remarkable. The poorest people, equally with the rich and learned, invariably pay the minutest regard to them; so that a real native never makes the slightest mistake, even in the hurried conversation of common life. At the same time, it would be as wise to ask a deaf man about the notes of a fine piece of music, which has just been sung, as it would to inquire of an ordinary unlettered Chinaman about the tones of the Chinese language.

#### *Necessity for using the Tones.*

A striking peculiarity of the Chinese is the small number of different syllables, as compared with all other languages in the world. The whole number in Morrison's Syllabic Dictionary is four hundred and eleven. If we reckon the aspirated syllables as distinct, there are still but five hundred and thirty-three. How such a tongue can answer the same purpose as the most copious polysyllabic languages of the West, may well form a subject of inquiry.

Some have maintained, that so limited a vocabulary is entirely inadequate for the purposes of communication. It has even been asserted that in conversation, owing to the great imperfection of the language, the Chinese are obliged, in order to explain their meaning, to trace with the fingers in the air the figure of their written characters, thus verifying, in our own day, the theory

of some, that in the early ages of the world mutual discourse was carried on by the help of actions.

Another person asserts that every thing beyond the range of sight is difficult to be described by them; and even when represented, can be scarcely understood. But such opinions, and all like them, we know to be incorrect. In actual life it is not the case that people do not understand each other. There does not seem to be the least difficulty among Chinese in holding converse on any common topic of life. As has been well said, "Ideas and perceptions are awakened by the Chinese monosyllables, as well as by those grammatical forms which may be called the luxury of our idioms."

And Mr. Pohlman says, moreover, that the spoken language is more copious than the written; the oral sounds in the Canton dialect being about six hundred and ninety, and in the Amoy dialect eight hundred and sixty-six. Still we have no adequate medium as yet, it is very clear, for the communication of thought.

We are naturally led to ask, how it is that such a contracted and equivocal system of sounds should, for thousands of years, perform such an important function. And this brings us to the absolute necessity of the tones. These not only do exist; but, according to the genius of the language, they must exist. It is the office of the tones to multiply these simple syllables. Were it not for this, the homophonous sounds could not be distinguished; and, in attempting to speak, our language would be arrant nonsense.

This will appear from the following short sentences, taken from the Hok-kien Dictionary. They are put together merely to show how words of precisely the same orthography are distinguished by the tone, and by that alone. The syllable to be illustrated is *kaou*.

Formerly there was an old man, whose lot was poor, but his disposition liberal (*kaou*).

And he desired to purchase an iron hook (*kaou*); but found that his money was not sufficient (*kaou*).

Returning, he led after him a black dog (*kaou*), and accidentally met a white monkey (*kaou*).

The dog (*kaou*) barked, and the monkey (*kaou*) screamed; so that it could not be known.

Whether the dog (*kaou*) was afraid of the monkey (*kaou*), or the monkey (*kaou*) was afraid of the dog (*kaou*).

Here we have, says Mr. Pohlman, five words expressed by the same letters:—*Kaou*, in the first even tone, meaning "a hook"; *kaou*, in the high tone, signifying "a dog"; *kaou*, in the first departing tone, denoting "sufficient"; *kaou*, in the second even tone, translated "a monkey"; and *kaou*, in the second departing tone, equivalent to "liberal." Thus the tones greatly increase the resources of the language.

### Explanation of the Tones.

As there is nothing like these tones in the western world, it is scarcely possible to make them intelligible to those who cannot obtain native assistance. The following remarks, however, will throw some light upon the subject.

The simplest definition of the word "tone" is "modification of sound." Chinese tones are modifications of sound in the same word. They do not consist in any alteration of the vowel sounds; for *a* in the word *pang*, "to help," retains the sound of *a* in "father" through all the tones. Neither is there any modification of the consonant; for in words which contain only vowel sounds, the tones are as marked and distinct as in those beginning and ending with a consonant. It is equally true that the tones do not consist in uttering a word with quickness or with slowness; neither is there any reference to speaking loud or low.

Yet the greatest care must be paid to the enunciation, because the tones are produced by the rising, falling, or non-alteration of the sound, very much as in learning the octave. Therefore, the very best way to acquire them, is by following a teacher as he goes over them, just as we follow a singing-master through the gamut. Hence it is that a good practical musician can illustrate the tones very clearly by a reference to the musical scale. This was done by the late Mr. Dyer, ten years ago, as far as the theory of the tones was then understood. Present facilities have added much, however, to our stock of knowledge on this subject; and a complete work, illustrating the original tones and the modulations when combined together, is now very much needed.

Mr. Pohlman next proceeds to describe each of the tones more particularly.

1. The *even* tone. "Its even path is neither high nor low." It is characterized by the absence of all inflection. It is left without accent; and students generally do not designate it by any tonic mark, it being the natural and unrestrained expression of the voice; as *kūun*, "a catty." It may be illustrated by two equally accented syllables, or by a spondaic foot, as "the pale moon," or by any poetic verse where the high monotone sounds prevail.

2. The *rising* tone. "It loudly calls; 'tis vehement, ardent, strong." It is uttered with strength and rapidity, or with such a rising inflection that, when spoken out fully, a bystander might think you were angry. Hence this has sometimes been styled "the scolding tone." From its shrill enunciation, the acute accent is applied to it; *kūún*, "to boil." It is heard among us in the direct question, and in many strongly accented words, as in the following line:

Then rustling, crackling, crashing, thunder down.

3. The *falling* tone "is clear, distinct; its dull low path is long." The Chinese call it

a *departing* tone, because, say they, it goes away like flowing water, never to return. It is marked with a grave accent, as *kūun*, "a club." It is heard in English in the utterance of indirect questions, and the expression of surprise; as in these two lines:

What place is here?  
What scenes appear?

In our ordinary discourse from day to day, in English, this tone is used oftener than any other.

4. The *entering* tone, "short, quick, abrupt, is quickly gathered up." As the Chinese have no orthography, they cannot distinguish this tone, as foreigners do, by its consonant termination. It is as if a man, when sounding the third tone, should be suddenly taken with a hiccup, and stop half way; as *kūut*, "a bone." This tone can always be recognized, however, by its termination; and hence it is not necessary to use any tonic mark.

5. This is an *inflected* sound, beginning low and ending high. It is marked with the circumflex accent as *kūún* "a flock." We hear it in exclamatory questions, as, "Can it be?" "Is it so?" It may be exemplified by the drawling tone given to some words, when spoken ironically, or to "indeed," used as an exclamation.

6. This tone is a secondary modification of its corresponding upper tone. In some dialects it is precisely the same, as we find in Amoy and many adjacent districts; hence we count but seven tones in those dialects. It may be marked as the second, thus, *kūún*, the father of the great Yu, (who, being unsuccessful in regulating the waters, was put to death by the Emperor.)

7. This is a low protracted monotonous sound, marked by a horizontal line, as *kūūn*, "a region." It may be illustrated by these lines:

But in vain  
They complain.

8. This is a modification of the fourth tone, and is usually designated by a perpendicular stroke over the word, as *kūút*, "slippery."

### Causes of the Neglect of Intonation.

The first cause of such neglect, mentioned by Mr. Pohlman, is the conflicting views of Chinese scholars. The earliest English missionaries differed in opinion as to the importance of the tones; and thus two schools were formed, the influence of which has come down to the present time. The second cause will be explained in Mr. Pohlman's own words.

Another reason why the tones have not been duly appreciated, is the unwillingness of teachers to teach them. "How many tones are there in use in your dialect?" was a query proposed by myself to a missionary at one of the northern ports. The reply will show how easy it is to be beguiled and

led astray, by those on whom our main reliance is placed in the study of the language. He says, "This question, I assure you, I am utterly unable to answer; as neither myself, nor any one of our number, has ever devoted five minutes to the study of the tones, since we came here. There is not a teacher employed by any of our number who can teach anything about them." Another student, whose teacher is a man of considerable distinction, and has taken his second literary degree, says, "My teacher knows all about them, but advises me to pay no attention to their study, as they are not of sufficient importance to occupy my time." This seems to be the honest conviction of all the Chinese; and the experience of every student is uniform, that it is extremely difficult to get a teacher to understand our object and accede to our wishes.

And the reason is obvious. Natives, having from infancy learned a correct intonation, have no need of rules. Except for purposes of poetry, where attention to the tones is essential to the rhythm, the Chinese never rehearse them, as we must do, if we would learn them. Hence, with all our asking, we cannot at the outset obtain help from the teachers. If the scholar repeats his request, "the schoolmaster" will protest against it, telling you there is no necessity for studying the tones. But it is not a fact, that Chinese teachers cannot teach the tones. They only expect, and very naturally too, that we shall learn them as they themselves have learned them, solely by imitation, and honestly advise us not to trouble ourselves about them. Here many rest satisfied. "Surely," say they, "the teacher of his own language must know best. Why should a foreigner pretend to dictate in such a matter?"

#### *Importance of the Tones to Missionaries.*

A mere reader of Chinese need not pay attention to the tones. Indeed, a person may read books and translate documents, from youth to old age, without knowing any thing about them. Mere translators, or those who have to do solely with the written language, are correct, therefore, in the opinion, that the tones are of no importance to them. It can only be said of the oral language, that the tones are absolutely necessary. Have not many of the contradictory statements, in relation to this subject, arisen from a neglect to discriminate between the written and the spoken language? If an interpreter, or Chinese student of any kind, has occasion to exchange a single sentence with a Chinaman, there is not the least certainty that he is understood, unless he does it with the tones peculiar to every word.

Mr. Pohlman says this is not a mere question of taste. It affects all the intercourse of the missionaries with the people. The smallest mistake may destroy the gravity of his hearers in the sanctuary of the Lord.

After studying the language at Amoy several months, I attempted to preach. In a solemn exhortation to the audience, at the close of my discourse, I intended to hold up the example of Christ, and urge all to be followers of him. After the service, one of the hearers pointed out a ridiculous mistake. By a slight variation in the tone of a certain word, a person is made to say "goat" instead of "example." In my closing remarks, the audience were solemnly urged to come and follow a *goat*; when the design was to invite them to follow the *example* of Jesus.

"Is a person then never understood," it may be asked, "when he speaks without regard to the intonations?" On this point I would not use such strong language as some have employed. It is certain, however, that he can never be sure that he is understood. In the instance just mentioned, what I intended to say was apprehended, from the fact that my constant hearers were familiar with the mistakes of persons just beginning to preach; the connection also taught them what I must have meant to say.

In reference to preaching, then, it should not be stoutly maintained that a missionary cannot be understood at all, unless he uses the tones correctly. In speaking on the subject of religion to the same persons, day after day, and week after week, we may in time make ourselves understood pretty well; but our influence will be exceedingly limited; it will be confined exclusively to such as are around us. Those who are strangers to us and our faulty, dissonant manner of speaking, all, indeed, who are ignorant of our object, and have never heard our doctrine, will be unable to understand us.

A missionary may have a boarding school under his care, and many day schools subject to his superintendence; and there may be workmen, domestics, teachers connected with the mission. These, assembling on the Sabbath, form an interesting group. In process of time, by dint of perseverance and repetition, by illustrations and a reference to the written character, he may be able to make himself understood tolerably well in this small circle; but beyond it he is a mere cypher. No stranger can get at his meaning; and he is sadly neglecting the opportunities for usefulness which God has given him. This is actually the case at present with many missionaries. They are satisfied with speaking badly to a few, when by taking up the matter properly, they might speak to any and every body, on all topics of profitable discourse.

#### *Best mode of acquiring the Tones.*

We have spoken of there being two schools on the subject of the tones. We might have said three; for there is also a difference of opinion as to the manner of acquiring them. By some it is held that we have only to imitate the sounds, as Chinese children do; and in due time we shall be able to speak,

even if we are unable, through our whole lives, to distinguish scientifically one tone from another. By others it is maintained, that we must take up the matter systematically, and make the theory of the tones an object of special attention.

It is easily seen that the former is a very slow and unsafe method. Why? Simply because there is not one in a hundred, who can discern the nice distinctions of Chinese intonation. Ask a beginner in the language what is the difference in the sound of *kuin*, "to boil," and *kwün*, "a club;" and he will tell you there is none. Let the teacher find fault, and correct the scholar over and over again; still he will not be able to see where the error lies; and after repeated trials he will find it utterly impossible to speak a sentence, perhaps not a word, just as the natives do. It is much to be doubted whether any foreigner ever has acquired, or ever will acquire, the tones correctly by mere imitation. This method requires a longer and more intimate intercourse with the natives than it is possible for us to have. We come here as men, and not as children. Our organs are fully developed; our habits of hearing and speaking are settled. Were we born and brought up among the Chinese, we should, of course, learn as they do; but it is folly to think of doing so at our time of life.

Mr. Pohlman concludes, therefore, that the proper mode of acquiring the tones is "to take them up by rule, the very first day the study of the language is commenced." He deems it of paramount importance, that they should be made an object of separate pursuit.

First of all, let the student get all the counsel and advice he can from those who have preceded him, and have partially overcome the difficulty. Then the matter lies between him and his teacher. If he persists in his determination to acquire them by rule, the teacher will see his aim, by and by, and be able to afford him the assistance which he needs. He should begin with a single word, and run it through all its tones; as follows:

*Kuon, kwün, kwün, kwüt.*  
*Kwün, kwün, kwün, kwüt.*

This must be repeated again and again, until the octave is perfectly familiar. In order to this, it will be necessary to have no other lesson for several days. Then other words can be taken up, and run through in the same way. To insure success, the student must follow the teacher *viva voce*, imitating him as closely as possible. If the former do not say it right, the latter must make the necessary corrections.

Soon the learner will be able to utter these words accurately, when combined in short sentences. But before he can speak freely, and give all the tones properly, the words must be said over and over again after the teacher, first singly, then in sentences; until the organs of speech shall have become so accustomed to pronouncing a cer-

tain word in a certain manner, as always to enunciate it in that manner, and, consequently, with the proper tone.

To an unpracticed ear it may seem almost, if not quite, impossible to recognize the eight varieties of intonation. But by taking them up separately and successively, as has been stated, the practicability of readily distinguishing them will soon appear. On first landing in China, it may seem utterly impossible to distinguish one Chinaman from another. The lines of the face and the general expression seem to be so similar, that new comers are continually taking one man for another. In a few months, however, we become familiar with their countenances; and we could recognize our domestics and teachers among a throng of ten thousand. Let the same use be made of the ears which is made of the eyes; let there be constant and faithful practice of the hearing and speaking organs; and the Chinese inflections of voice, which at first seem to be mere jargon, may be both easily distinguished and readily applied.

#### Degree of Success.

We do not mean to say that all will succeed in using the tones with equal freedom and fluency. So long as there are "diversities of gifts" in the world, this cannot be expected. But to all who labor faithfully, we may say that it is not likely that they will be chargeable with making the gross errors of those who pay no attention to the tones. A missionary from an out-station had been studying the language for nearly eight years, without learning a single intonation. When China was opened, he removed to a station where the same dialect which he had been studying, was used; and, having persons about him who were entirely unacquainted with his defects, he found himself almost unintelligible on any subject. The plainest direction and the most common sentence could not be uttered, so that his domestics would understand his meaning. On one occasion, he made the ridiculous mistake of telling his servants to buy a fowl, and boil sugar out of it; when he intended to order soup for his dinner! The words for *sugar* and *soup* are precisely the same, the tones being different. We venture to assert that a person who studies with strict attention to the tones, in *eight months* after his arrival would not be guilty of such a blunder as this.

At first there is an effort of the memory. After we have ascertained the tone of a word, we must bear in mind what the tone is, and learn to associate it uniformly with that word. But this will gradually be given up as unnecessary. In proportion to our familiarity with the verbal and tonic peculiarities of Chinese phrases, will be the decrease of effort to retain them. In other words, we shall become assimilated to the natives themselves, and learn to think as well as speak, as they do. We shall become so used to their manner of uttering the words



and sentences, that no exertion of the mind will be required. To attain this, however, we must in a measure lose ourselves among the Chinese. We must have frequent intercourse and constant oral communication with the common people, as well as with our teachers. In fact, we must become one of them.

A person's success will depend very much upon the ear which he has to discriminate the tones, and upon his imitative powers. An ear for music is by no means absolutely essential. A readiness of perception, a clear voice, and distinctness of enunciation, are more important, if any thing, than a refined musical ear. An individual who pays attention to his voice, reads well in English, and speaks to edification at home, will succeed better than the mere musician, however cultivated his ear may be, who cannot attain to those distinctions of emphasis which are so essential to proper elocution. The ability to sing well is a great help in acquiring, not only the tones, but the melody of the language. The existence of the tones is not, of itself, sufficient evidence of the fine ear of the people. It is the collocation of these tones, and the modulation they undergo when combined together, that constitute the melody of the Chinese tongue. In combination nearly all the tones undergo slight changes. To be able to give all these correctly, constitutes the perfection of speaking the language.

#### *Objections to the Tones.*

1. "The greatest sinologues, such as Drs. Morrison and Milne, did not study them." But these noble men were pioneers in a far more important work than that of ferreting out and discussing the tones. Their attention was mainly confined to the written language. To them the world is indebted for valuable dictionaries, and other publications indispensable to all subsequent students of the language.

In regard to oral communications with the people, their influence was necessarily very circumscribed. They preached, indeed; and from all accounts it would seem that they did it as faithfully as possible; but it was chiefly to those in their employment. China was not then open. Dr. Milne lived, labored, and died, out of China; Dr. Morrison on the outskirts of the celestial empire. Both were denied the privilege which we enjoy, of free and unembarrassed intercourse with all classes of the Chinese, in their own land, and at their own houses. Theirs was an age of book making and tract printing; ours is the preaching age. To them, therefore, the tones were not of absolute importance. But is it right to measure ourselves by them? No.

2. "Some who know nothing of the tones theoretically, have succeeded very well." Here we are pointed to Malays, negroes, lascars, Parsee cooks and servants, who are in the employment of foreign residents. We are told that they speak the language

much better than we European students do, with all our books and learning and superior opportunities. But what is the extent of their vocabulary? And how do they live? They are one with the Chinese, and are obliged to learn the simple phrases in common use, or fail in having their wants supplied. And it is only the language of low life that they acquire. In all the dialects, the common phrases are more or less compound, and often suggest the idea, although pronounced incorrectly. Shall we, who come to teach the profoundest doctrines, and unfold the mysteries of science and philosophy and religion, put ourselves on a level with the lowest menials, and argue that, because they acquire sufficient for their purposes by mere "picking up," therefore we can, in the same way, acquire enough for our objects?

But it is said, "Some missionaries get along without attending to the tones." This is to be accounted for partly by supposing a natural aptitude in them for acquiring languages, and partly by the fact that they have become very familiar with the compound phrases of the language, and have used them so often with the same persons, that the meaning has, in a manner, been hammered into their hearers. Some have the powers of imitation more fully developed than others, and can more readily learn by merely following the natives. If to this advantage be added that of a good ear, it is not surprising that a few persons succeed, to some extent, who have never studied the tones. With them, however, much is to be attributed to the constant "ding-dong" on certain words and phrases used in preaching. They are always crippled in their attempt to speak on any new topic. Their chief reliance must be on repetition, which to the Chinese ear is exceedingly offensive; and none but those who feel obliged to hear, will care, for any length of time, to listen to them.

3. "The tones are in the highest degree discouraging to beginners." But it is far more discouraging, after having studied six, eight, or ten years, not to be understood in speaking the simplest sentence. One of two things must come to pass. We must either toil on for years, groping our way in the dark, to find at the end that we are but little better understood than after the first few months; or we must attend to the theory and practice of intonation from the very beginning. Let each one judge for himself, in which path the most discouragements lie.

#### *Practical Inferences.*

Mr. Pohlman closes his essay with some suggestions of a practical character. Their general correctness, as also their very great importance, must be obvious to all.

1. Missions to the Chinese should be carried on with special regard to the peculiarities of the spoken language. Men should

be chosen with this distinctly in view, and every operation should be looked at through this medium. By this we do not mean to excite ideas of superior excellence in missionaries to China. As far as possible, all such invidious distinctions should be avoided. But in this field, if any where, a man should possess considerable ability to acquire living languages. He should have a ready ear, a good memory, and pliable organs of speech. It is not necessary to send men of great genius and brilliancy, or those who, in all respects, have superior natural and acquired talents. It is of far more importance to have solid, plodding men, persons of energy and perseverance, God-fearing, Christ-devoted, and soul-loving men. Give us these, and we can dispense with superior intellectual faculties.

2. Division of labor is loudly called for by the singularities of the colloquial language. Men should be apportioned to the several dialects. In order to facilitate the work, and raise up as many efficient preachers as possible, it should be the aim of every missionary to master some one dialect, and not the whole language. The literature of the country is a boundless field, inviting the labors and research of the student and scholar. How many have been drawn into this field, to the neglect of the local dialect! There is still danger of falling into the same snare; and it is necessary to put all on their guard.

It will readily be conceded that no one should attempt to master more than one variety of the colloquial tongue. He who does so, undertakes too much. With how much more emphasis may it be declared, that he who sets out to master the Chinese language, as such, will fail in his object before it is half accomplished. But let the whole attention be concentrated on the colloquial language of a single district, and it is almost absolutely certain that every missionary will succeed in acquiring sufficient to publish the gospel to those around him.

3. Missionaries should levy contributions in all quarters, that they may be able to overcome the difficulties of their respective dialects.

(a.) They should call in the aid of western alphabets to express the sounds. A system of orthography is the very first thing to be attended to. If this is neglected, and a person begins to "pick up" the sounds by merely imitating his teacher, the progress will not only be very slow; it will be most uncertain. Many students of the language are apt to neglect writing; and some, indeed, have never resorted to this indispensable aid in acquiring foreign tongues.

(b.) Be very careful to mark the aspirates. This may be done by an inverted comma (‘), or by the *spiritus asper* of the Greeks (‘), or better still, perhaps, by writing the letter A, as the French sinologues have done. The aspirates are in every respect as important as the tones, and should be most carefully and particularly attended to.

(c.) Mark the tones. One can no more dispense with this, than he can with a proper orthography. The two are inseparably connected. The Chinese, indeed lay more stress on a difference of tone than on a difference of orthography. Spell a word incorrectly, rather than neglect to mark its intonation. After the student has obtained an acquaintance with the tones, it is only by marking, that he can recall and remember the proper tone. This is just as essential to his progress, as the notes of music are to the singer, after he has learned the octave. A man who does not mark the tones by some diacritical sign, cannot enunciate them, or even recognize them. In fact, he is utterly unable to pay any attention to them.

4. As soon as possible, the written language should be made an object of pursuit. This remark seems necessary, lest any person should suppose, from what has been already said about learning only one dialect, that no attention whatsoever is to be paid to the written medium. No one can become a clear and idiomatic preacher of the gospel in Chinese, and command a wide and extensive influence, unless he is able at least to read and expound his own books. The people expect this of us. Such is the miserable style of most of our publications, especially translations of the sacred Scriptures, that the most learned cannot discern their meaning. We must, therefore, lend our energies also to the Chinese characters.

Nor must we stop at a mere smattering. After we are able to read and explain the word of God, the Chinese systems of morals and religions, their most approved sayings and speculations, their sacred classics, should be studied; all, however, with a view to becoming efficient preachers of the gospel. We must meet the Chinese on their own ground, and draw arguments from all quarters to unfold the mysteries of redeeming love. This advice is important at this time, because of a tendency in some quarters to neglect entirely the study of the Chinese characters.

5. The Chinese field affords some room for diversities of gifts. The spoken dialects are not all equally difficult. In the North there are fewer tones, and consequently fewer independent words\* than at the South. In learning the Pekin and Nankin dialects, only about two thousand separate words are to be mastered. But it is necessary to acquire nearly five thousand in the Canton and Fuh-kien dialects. The difficulty, therefore, is less by one-half in the former than in the latter.

The spoken and written languages in the northern parts of China are also more nearly identical; a fact which accounts for the smaller number of tones. Hence most of the acquisitions in speaking are also acquisitions

\* By independent words, are meant all the uncompounded words under the several tones. In this essay the terms *syllable*, *sound*, *enunciation*, are applied only to the simple sounds, without any reference to the tone. When the tone is applied, these sounds become words, or signs of ideas.

tions towards reading the language. This circumstance should be borne in mind in the selection and appointment of missionaries to the different parts of China. A variety of talent is needed. Many may be disappointed and give up in despair, in the southern part of the empire, who would succeed very well in mastering the northern dialects.

6. The language, and that alone, should employ the first and all the best energies of every Chinese missionary. Every word acquired in the oral medium should be valued as gold; and every character learned from the written should be like rubies. No other tongue should be used in preaching, either to youth or adults. The English should but very rarely be employed in schools and seminaries. It is only to pious youth of great promise, that foreign languages should be taught.

What we wish particularly to impress upon missionaries, is, to decide on fixed and definite rules of study, and to aim at acquiring a large stock of words and phrases. In all the dialects we want vocabularies. Let each one study so as to fit himself for his high and holy vocation, and, at the same time, be adding to the stock of words for the use of others. Every one should sit down with pen in hand, and strive to make a vocabulary of his own; and this should be kept by him constantly, and be added to all his life.

7. Missionaries should determine to become intelligible preachers to all classes of the Chinese. This is not merely possible; it is also practicable; and the question should be considered as forever set at rest. What has been done, can be done again. What is especially needed now, is "the highest style" of laborers. By this I mean those who come up to the full and enlarged extent of the great commission, "Go and preach the gospel to every creature." China calls loudly for those who will be missionaries, in the fullest sense of that word. How can this be, when persons are satisfied with partial attainments in the language; or when they are oppressed with the discouraging thought that all beyond this is impracticable. It is time to aim high in this

matter. This smiting "thrice" will never do. We must smite "five or six times," that is, over and over again; and then "the arrow of the Lord's deliverance" will be seen smiting down our adversaries, and giving us a complete spiritual victory over all the enemies of the cross.

8. This subject presses upon us the importance of an efficient native agency. The difficulty of the tones, the small number of intelligible preachers, and the vast extent of the work to be done in China, urge most strongly the bringing forward of native preachers, as fast as possible. Time will eventually show, perhaps, that we must be more dependent upon such assistance in this field than elsewhere. Any native is, of course, better understood than it is possible for foreigners to be, unless they have been for many years engaged in the study of the colloquial tongue. Had we laborers of the right sort, religious meetings, and opportunities for intercourse with the people, might be multiplied a thousand fold. But extreme care must be taken that this work is not committed to improper agents. It is seldom that native converts can be trusted alone.

9. Fruit should not be expected too soon. This caution is addressed alike to the senders and the sent. Our patrons must not forget the peculiar circumstances of our case, and the singular phases of the missionary work in China. Missionaries should not be too hasty in exciting expectations. Every thing seems to indicate that the conversion of this empire will be slow work; and in nothing is this more conspicuous than in the toiling and plodding, the pains and patience, the time and taxing of mind and body, which are necessary in order to acquire the means of free communication with the mass of the people. And after this great point shall have been gained, a vast amount of oral instruction must be imparted; for light will slowly break upon minds all benighted and filled with the grossest superstitions. If any where in this world, the motto, "Festina lente," deserves attention, it is in China. We must "make no more haste than good speed."

## American Board of Commissioners for Foreign Missions.

### Recent Intelligence.

**SANDWICH ISLANDS.**—The Minister of the Interior, acting provisionally as Minister of Instruction, in a late report on the state of the public schools, says: "The average number of scholars reported for the year 1847 exceeds that of any former year by about one thousand. The number of youth in all the schools on the Islands may be safely estimated at twenty thousand; and it is believed that in no year since the introduction of Christianity, has the cause of national

education advanced more steadily and surely, not to say rapidly, than during the past year. It is a cause which takes deeper and stronger hold of the national mind; and, if vigorously sustained, cannot but produce the most lasting and important benefits."

The mission, at its last annual meeting, transferred Mr. Clark from Wailuku to Honolulu, that he might fill the vacancy created by Mr. Armstrong's becoming Minister of Instruction; Mr. Coude from Hana to Wailuku; Mr. C. B. Andrews from Molokai to the seminary at Lahaina.

luna, that he might occupy the post recently held by Mr. Hunt; and Mr. Pogue from Koloa to Kealakukua, where Mr. Forbes was formerly stationed. From the latest intelligence it appears that these changes have all been made.

Mr. Chamberlain says, under date of August 22, "It is very evident that our cause is in a prosperous state, and that the Lord has smiled on our work. Whatever fears may be entertained with reference to the future, we can say in regard to the past, 'Hitherto hath the Lord helped us.'" He also says that the people have contributed for benevolent purposes, during the last two years, \$9,605 53 in money, and \$4,176 62 in produce. "One-half (perhaps more) of this sum has been expended on meeting-houses; while the rest has been laid out for the support of scholars, teachers, and assistant preachers; and some, doubtless, to help the needy."

CANTON.—A letter has been received from Mr. Bridgman, dated September 6, containing an urgent plea for the commencement of a mission at Shanghai. "Hundreds of preachers of the gospel," he says, "are needed in the city, and hundreds more in neighboring places. This statement will admit of no modification; the need is absolute." He estimates the population accessible "according to consular regulations," or, which may be reached by missionaries without being absent more than twenty-four hours, at not less than three millions! "The Roman Catholics," Mr. Bridgman adds, "have four extensive sites in Shanghai and its suburbs, and many others in the vicinity. Close to our house they are now building a cathedral, two hundred feet by one hundred and twenty. They have also a college in a neighboring village."

CEYLON.—Doct. Green, in a letter dated at Manepy, November 1, in speaking of his medical practice, says: "I have with me Doct. Ira Gould, a native assistant, who now does the principal part of the attendance on the sick, consulting with me when he chooses. At Batticotta Doct. J. Everts is stationed, for the medical care of the seminary and of others who may seek his aid; he being expected also to act as a catechist. At Odooville is Doct. Daniel Nichols, whose duties are the same as those just mentioned, with the addition of teaching in the boarding-school. At Tillipally is Doct. Ropes, whose duties are those of a physician and catechist. All of these keep registers of their cases, which they exhibit to me when they apply for medicine."

CONSTANTINOPLE.—The gospel appears to be exerting more and more influence in the interior of Turkey. In several places "towards and on the Euphrates," Mr. Homes says, there are some evangelically minded, and (it is hoped) converted men, among the Armenians. "From Arabkir,"

he adds, "one with whom we have long held correspondence, writes that he and his brethren have been anathematized, and expelled from the Armenian church; that the Turkish Governor has refrained from protecting them, allowing the chief priest of the Armenians to scourge them; and that he himself has been obliged to flee from the place."

OREGON INDIANS.—Letters have been received from the missionaries, written in July last, from which it appears that Messrs. Walker and Eells, with their wives, have arrived at Oregon City in safety, and that sixty men, of their own accord, went to remove them to the low country. Mr. Walker says, "Too much credit cannot be given to the officers of the army, for the interest they have manifested in our welfare, or to the sixty who volunteered to come to our rescue." The Indians at Tshimakain appeared to regret the departure of the missionaries very much; but it was their unanimous opinion that a continued residence among them was unsafe.

### Home Proceedings.

#### EMBARKATION OF MISSIONARIES.

ON the 3d of January, the following persons sailed from Boston for Smyrna in the bark Ionia, Captain King:—Rev. Simeon H. Calhoun, of the Syria mission, and Mrs. Emily P. Calhoun, of Braintree, Massachusetts; Rev. W. Frederic Williams, of Utica, New York, and Mrs. Sarah P. Williams, of Rome, New York; Rev. Eliphal Maynard, of Potsdam, New York, and Mrs. Celestia A. Maynard, of Parishville, New York; Rev. Edward M. Dodd of Bloomfield, New Jersey, and Mrs. Lydia H. Dodd, of Mendham, New Jersey; Rev. Oliver Crane, of West Bloomfield, New Jersey, and Mrs. Marion D. Crane, of the same place.

From Smyrna these brethren and sisters will proceed to their different destinations, as follows: Messrs. Calhoun and Williams, with their wives, will labor in connection with the Syria mission, Mr. Calhoun having already spent several years in that field; Messrs. Maynard and Dodd, with their wives, will commence a new station at Salonica, and devote themselves to the Jews residing in that city; Mr. and Mrs. Crane will join the Armenian mission.

Mr. Williams is a graduate of Auburn Theological Seminary; Mr. Maynard pursued his academical studies at Amherst College, and his theological at East Windsor Seminary; Mr. Dodd completed his academical course at Princeton College, and his theological at Union Theological Seminary, in New York city; and Mr. Crane is a graduate of Yale College, and of Union Theological Seminary.



## DONATIONS,

RECEIVED IN DECEMBER.

## MAINE.

Cumberland co. Aux. So. D. Evans, Tr.	
Brunswick, Juv. miss. so. for Doct. Scudder's sch. Madras,	20 00
Kennebec co. Conf. of chs. B. Nason, Tr.	
Augusta, Gent. 126; la. 80; m. c. 59,74; chil. 5,26;	271 00
Lincoln co. Aux. So. Rev. J. W. Ellingwood, Tr.	
Bath, Winter-st. cong. so. m. c. 20; a lady, 5; W. Donnell, for Nathaniel D. Bragdon, Ceylon, 20;	45 00
Bristol. Cong. ch. 10; S. P. Drummond, dec'd, 2,15;	12 15
Thomaston, 1st cong. so.	15 00—72 15
York co. Conf. of chs. Rev. G. W. Cressey, Tr.	
Acton Corner, m. c.	5 50
Kennebunkport, S. cong. ch.	53 00—58 50
	421 65
Belfast, N. cong. ch. two mems. 4; Bucksport, m. c. 30; a friend, 20; Camden, cong. ch. m. c. 35,16; Searsport, indiv. in cong. ch. and so. 12;	101 16
	522 81
Legacies.—Bingham, Rev. Henry Smith, by Levi Smith, Ex'r, 100; Windham, Julia Hodsdon, by J. Eveleth, Ex'r, 25;	125 00
	647 81

## NEW HAMPSHIRE.

Cheshire co. Aux. So. W. Lamson, Tr.	
Jaffrey, Mr. Tenney's ch. and so.	50 00
Rindge, Mr. Burnham's ch. and so.	37 85—87 85
Grafton co. Aux. So. W. W. Russell, Tr.	
Hanover, Ch. at Dartmouth coll.	50 00
Littleton, m. c. 8,50; s. s. con. 2,50; for schools at Madura,	11 00—61 00
Hillsboro' co. Aux. So. J. A. Wheat, Tr.	
Nashua, Edmund Parker, to cons. EDWARD SPAULDING of Nashua, and CHARLES E. PARKER of Pepperell, Ma. H. M.	200 00
Felham, Jeremiah Tyler, wh. cons. Mrs. RUTH PETTINGELL of Nashua an H. M.	100 00—300 00
Merrimack co. Aux. So. G. Hutchins, Tr.	
Chichester, Rev. C. Willey, 10; D. G. 5; three indiv. 3,50;	18 50
Concord, S. cong. ch. to cons. NATHAN STICKNEY an H. M. 100; Miss Martha Green, dec'd, 25;	135 00
Dunbarton, Cong. ch. and so.	12 91
East Bosawen, 16; cong. ch. and so. 5;	21 00
Hopkinton, 1st cong. ch. and so. 5,32; J. M. 1;	6 32
Pembroke, Rev. J. Lane,	15 00
Warner, Cong. ch. and so.	17 30—216 03
Rockingham co. Conf. of chs. J. Boardman, Tr.	
Chester, Cong. ch. and so. wh. cons. JOHN WHITE an H. M.	105 84
Exeter, 1st and 2d chs. m. c.	47 08
Windham, S. M. R.	3 00—155 92
Sullivan co. Aux. So. D. S. Dutton, Tr.	
Newport, Gent. 97; la. 22,30; m. c. 15; Rev. J. Woods, 6; indiv. 14,40; la. sew. so. 10;	94 60
	915 40
Gilmanton Centre, m. c.	30 00
	945 40

## VERMONT.

Addison co. Aux. So. A. Wilcox, Tr.	
Bristol, Cong. ch.	2 00
Bridport, Cong. ch. wh. cons. Rev. F. W. OLMSTED an H. M.	50 00

Corowall, Cong. ch. wh. cons. Rev. H. BOSTON an H. M.	66 00
Middlebury, Cong. ch.	175 99
New Haven, Gent. 23,64; fem. benev. so. 20;	43 64
Salisbury, Cong. ch.	11 50
Vergennes, Cong. ch. and so. 161,30; Rev. H. F. Leavitt, 50;	211 30
	559 73
Dod. disc.	1 73—558 00
Caledonia co. Conf. of chs. E. Jewett, Tr.	
St. Johnsbury, 2d cong. ch. m. c.	25 17
Chittenden co. Aux. So. M. A. Seymour, Tr.	
Burlington, by Mr. Gleason,	15 00
Franklin co. Aux. So. C. F. Safford, Tr.	
Swanton,	1 68
Lamoile co. Aux. So. S. Merriam, Tr.	
Morristown,	8 57
Rutland co. Aux. So. J. Barrett, Jr. Tr.	
East Rutland, m. c. 24,77; a poor family, 78c.;	25 55
Orwell, Rev. J. Hall,	10 00
Wallingford, m. c.	8 81—44 36
Windham co. Aux. So. F. Tyler, Tr.	
Brattleboro', East, Mr. Clapp's so. 75,19; m. c. 23,82; a pastor's wife, 5;	103 94
Putney, m. c.	5 00—108 94
Windsor co. Aux. So. J. Steele, Tr.	
Quebec, Indiv. in Mr. Dudley's so.	10 00
Windsor, Cong. s. s.	2 00
Woodstock, Cong. m. c.	17 87—29 87
Orange co. Aux. So.	
Newbury, Cong. ch. and so.	30 00
	821 59
A friend, to cons. GEORGE L. DALE of Wallingford an H. M. 100; Bennington, 2d cong. ch. m. c. 12; Manchester, 6;	118 00
	939 59

## MASSACHUSETTS.

Barnstable co. Aux. So. W. Crocker, Tr.	
Barnstable, Cotuit, cong. ch. and so. 20 00	
South Wellfleet, Cong. ch.	6 25—26 25
Berkshire co. Aux. So. Rev. J. J. Dana, Tr.	
Pittsfield, Miss H. D.	5 00
Williamstown, Cong. so. s. s. for Ebenezer Kellogg, Ceylon, 20; Mrs. Lucy Whitman, 50; m. c. 30,25; 100 25—105 25	
Boston, S. A. Danforth, Agent.	681 79
Essex co. North, Aux. So. J. Caldwell, Tr.	
Newburyport, 1st pres. ch.	113 00
West Amesbury, Mr. Payne's so. wh. cons. Rev. A. PAYNE an H. M. 107 29—220 29	
Essex co. South, Aux. So. C. M. Richardson, Tr.	
Beverly, 4th ch. and so. m. c.	18 38
Gloucester Harbor, Evan. cong. so.	17 00
Ipswich, Rev. Caleb Kimball,	15 00
Lynn, Mr. Cooke's so.	25 32—75 70
Franklin co. Aux. So. L. Merriam, Tr.	
Barnardston, Cong. so.	4 50
Conway, m. c. 5; s. s. 1;	6 00
Deerfield, W. H. H.	50
Gill, Cong. so.	16 33
Greenfield, 1st cong. so. 35,72; 2d do. 116,13;	151 85
Hawley, La.	4 17
Leverett, 1st cong. so.	22 41
New Salem, Ortho. cong. so.	5 00
North Deerfield, do.	54 26
Northfield, Trin. so. 4; s. s. class, 1;	5 00
Shutesbury, Cong. so.	7 00
Warwick, Trin. so.	36 25
Wendell, Cong. ch. and so.	7 00—320 27
Hampden co. Aux. So. C. Merriam, Tr.	
Blandford, O. Sage,	100 00
Hampshire co. Aux. So. J. D. Whitney, Tr.	
Amherst, 1st par. m. c. 73,11; E. par. 25; Mill Valley, m. c. 18;	116 11
East Hampton, Gent. 172,91; la. 83,06; m. c. 104,75;	360 72
Granby, Gent. 140,58; m. c. 31,50; 172 05	
Hadley, E. Porter, 10; N. par. coll. 34,18; m. c. 45,37;	89 55
Hatfield, Gent. 42; la. 46,26; extra effort, 66,75;	155 91

Middlefield, Gent. 37,18; la. 29,34; m. c. 64;	130 42
Northampton, 1st par. m. c. 84,13; gen. benev. so. 50; la. 182; Ed- wards ch. m. c. 14,98; JOSHUA D. WHITNEY, wh. cons. him an H. M. 100;	431 11
Norwich, m. c.	10 00
Southampton, m. c. 78,36; la. 27,98; Mrs. A. Lyman, 15;	121 24
South Hadley, 1st par. wh. cons. Mrs. E. A. LAURIE an H. M. 117,50; la. 68,25;	185 75
Westhampton, La.	18 72
Whately, Mrs. W's s. a. class, 100-1,791 68	
Harmony Conf. of chs. W. C. Capron, Tr. East Douglass, Cong. ch.	127 61
Millbury, 1st cong. ch. 104; m. c. 36; juv. miss. asso. 20; W. par. a friend, 3;	163 00
Whitinsville, Village cong. so. to cons. JOHN T. WILMARTH an H. M. 190; P. Whitin and sons, to cons. Mrs. BETSEY WHITIN an H. M. 100;	290 00—580 61
Middlesex North and Vic. Char. So. J. S. Adams, Tr.	
Acton, Mr. Woodbury's so.	6 71
Lancaster, Evan. cong. ch. and so.	28 79—35 50
Middlesex South Cong. of chs. Holliston, Mr. Stone's ch. and cong. 81,25; fem. Jews so. 6,03;	87 98
Lincoln, Cong. ch. 22,09; m. c. 8,36;	30 45
Marlboro', J. Stow,	6 00
Sudbury, Evan. ch. and so. to cons. GARDNER HUNT an H. M. 106,97; m. c. 7,34;	114 21—237 94
Norfolk co. Aux. So. Rev. S. Harding, Tr. Dorchester, Rev. D. Dyer, 10; a friend, 1,50;	11 50
Roxbury, Eliot ch. and so. 5; m. c. 94,07; A. S. March, wh. and prev. dona. cons. Mrs. NANCY RIPLEY an H. M. 50; a friend, 5;	84 07—95 57
Old Colony Aux. So. H. Coggeshall, Tr. Middleboro', Central cong. so. Mrs. W. W. 5; Mrs. W. B. 5; Mrs. P. W. 1; E. L. W. 1;	12 00
Palestine Miss. So. E. Alden, Tr. Braintree, Juv. miss. asso. in Dr. Storrs's so. for a Jewish girl under Mrs. Schaeffer, Constantinople,	16 00
Randolph, 1st ch. and so. E. Alden, to cons. Rev. ERASTUS RIPLEY of Davenport, Iowa, an H. M. 50; H. B. Alden, 25; Rev. O. Hitch- cock, 20; indiv. 22; m. c. 77,25;	194 25—210 25
Pilgrim Aux. So. J. Robbins, Tr. Kingston, 2d cong. ch.	5 89
Taunton and Vic. Aux. So. Attleboro', Mrs. N. Carpenter, for Nancy Carpenter, Ceylon,	20 00
Berkley, Fem. cent. so.	20 00
Fall River, Central cong. ch. 121; inf. s. a. 5; N. Durfee, 102;	228 00
Mansfield, Cong. ch. and so.	21 50
Seekonk, do. la.	31 25—320 75
Worcester co. Central Asso. A. D. Foster, Tr. Barre, Evan. cong. so.	87 00
Grafton, A. Harlow,	10 00
Holden, Gent. (of wh. fr. Rev. P. Cummings for sup. of a hea. child, 10,) 84,67; la. (of wh. fr. Mrs. P. Cummings for do. 10,) 62,46; m. c. 30,78;	177 91
Leicester, Gent. (of wh. to cons. DANFORTH RICE an H. M. 100); 291; la. 156,87; s. a. for Joshua Murdock, Ceylon, 20; m. c. 57,50; 535 37	
Northboro', Evan. so. gent. 13,63; la. 21,37; WARREN FAY, wh. cons. him an H. M. 100; a lady, (of wh. for N. Amer. Indians, 50,) 100;	235 00
Oxford, Gent. and la. and m. c.	249 42
Faxton, Gent. and m. c. 54,68; la. 25,32;	80 00
Shrewsbury, Gent. 48,92; la. 51,79; m. c. 19,79;	190 50
West Boylston, m. c. 33,44; gent. 47,10; la. 47,16;	129 70

Worcester, Miss Waldo, 100; Mrs. Elizabeth Salisbury, 100; W. T. M. 15; C. B. 5; A. C. 5; L. C. 5; T. Tucker, 10; M. S. B. 3; 1st so. m. c. 182,66; gent. 186; la. 133,49; Centre so. m. c. 475,46; gent. 210,75; la. 452,25; a member, 100; ESTES H. SANFORD, wh. cons. him an H. M. 100; s. a. 20; for Mr. Burnell, 10; Union so. m. c. 590,16; gent. 131,07; la. 75; Salem-st. so. m. c. 49,37; gent. 57; la. 42,52;	3,058 63
	4,673 53
Ded. prev. ack.	4,041 00—632 53
	5,492 21

A friend, 50; Andover, W. H. W. 10; Charles- town, 1st ch. m. c. 84,84; Chelmsford, SAMUEL F. WOOD, wh. cons. him an H. M. 100; Chelsea, Winnisimmet ch. and so. m. c. 269,68; (prev. dona. fr. a friend, to cons. WILLIAM B. TRYCOMB an H. M. 100); Dracut, a friend, av. of gold necklace, 3; E. Cambridge, evan. cong. ch. m. c. 15,75; Lawrence, cong. ch. m. c. 46,96; Lowell, 1st cong. ch. and so. m. c. 72,87; a friend, 1; inf. s. a. 5,28; High-st. ch. G. Colton, 7; Newton, Eliot ch. and so. 50; W. par. juv. miss. so. 3,30; So. Woburn, cong. ch. 34,68; Tewkesbury, m. c. 14,21; Rev. M. Kimball, 10;	717 97
	6,170 18

Legacies.—Brimfield, Emory Pierce, by Eliza B. Pierce, Ex'x, 100; loss disc. 6; Fal- mouth, Thomas Fish, by P. Jenkins and J. C. Fish, Ex'rs, 100;	194 00
	6,364 18

## CONNECTICUT.

Fairfield co. East, Aux. So. Bethel, Cong. ch. and so. (of wh. fr. S. Seelye to cons. JULIUS H. SEX- LYS an H. M. 100,) 200; m. c. 65,65;	965 65
Sherman, Cong. ch. gent. and la. wh. cons. Rev. JUDSON B. STODDARD an H. M.	50 00—324 65
Fairfield co. West, Aux. So. C. Marvin, Tr. Greenwich, 1st cong. ch. 10; 2d cong. ch. a few friends 14;	24 00
South Norwalk, Cong. ch. m. c.	10 00—34 00
Hartford co. Aux. So. A. W. Potter, Tr. Bristol, Gent. 138,72; m. c. 29,17; 160 89	
Burlington, Gent. 23,17; m. c. 10,25; 33 42	
E. Hartford, Gent. a bal.	5 00
E. Windsor Hill, G. Bissell,	2 00
Farmington, Cong. ch. and so.	525 00
Hartford, J. M. Bunce, 1,000; T. S. Williams, 500; N. cong. ch. gent. and la. and m. c. 715,26; L. H. Woodruff, 10;	2,225 26
Manchester, La.	116 00
So. Windsor, Cong. ch. and so. 24,80;	
m. c. 3,52;	98 32—3,065 89
Hartford co. South, Aux. So. H. S. Ward, Tr. Glastenbury, 1st so. m. c. 47,25; gent. 176; la. 104,63;	327 88
Newington, H. Camp,	10 00—337 88
Litchfield co. Aux. So. C. L. Webb, Tr. A friend,	3 00
Middlesex Asso. S. Silliman, Tr. Hadlyme, Gent. and la. 33,12; m. c. 21,50;	56 62
Killingworth, La. in Mr. Swift's ch. 10 00—66 62	
New Haven City, Aux. So. A. H. Maltby, Agent. Fairhaven, Cong. ch. and so.	327 53
New Haven, 1st ch. and so. 81; 3d do. 194,25; m. c. in do. 12,50; union m. c. 20,92; Yale coll. do. 5,50; Chapel st. ch. and cong. 125; Mrs. Abby Salisbury, 150;	589 17—916 70
New Haven co. East, Aux. So. A. H. Maltby, Agent.	
Hamden, m. c.	69
Northford, Gent. 25,50; la. 24,14;	49 64
Wallingford, Cong. ch. and so.	56 37—106 70

New London and vic. Aux. So. C. Chew, Tr.	
New London, 1st cong. ch. m. c.	
89,20; gent. (of wh. fr. a friend,	
to cons DABNEY S. CARR an H. M.	
100; a friend, to cons. EZRA	
CHAFFELL an H. M. 100,) 265;	
la. 89; la. sew. so. 25; coll. 68,37;	
2d cong. ch. 103,82; Robert Coit,	
100; 740 39	
Stonington, 2d cong. ch. 70; juv.	
miss. class, for a boy and girl at	
Gaboon, W. Africa, 30; 100 00	
West Chester, Cong. ch. 32 00—879 39	
Norwich and vic. Aux. So. F. A. Perkins, Tr.	
Bozrah, Bozrahville, wh. cons. MAR-	
CUS McCALL an H. M. 100 00	
Colchester, 1st cong. so. gent. 76; la.	
121,13; m. c. 52,87; 250 00	
Lebanon, S. so. gent. 44,45; la. 36,02;	
Exeter, so. m. c. 12,25; 92 72	
North Stonington, Cong. ch. and so.	
wh. cons. CHARLES WHEELER an	
H. M. 116 00	
Norwich, Main-st. ch. a lady, 20;	
2d so gent. 6; 26 00—584 72	
Tolland co. Aux. So. J. R. Flynt, Tr.	
Andover, Gent. 33,50; la. 41,95; s. s. 4,59; 80 04	
Windham co. North, Aux. So. J. B. Gay, Tr.	
Brooklyn, Gent. 66,11; la. 89,18;	
m. c. 32,44; 187 73	
N. Woodstock, Muddy Brook so. 83 50	
W. Woodstock, Cong. so. 8 00—379 23	
Windham co. South, Aux. So. Z. Storrs, Tr.	
Chaplin, Gent. 59,83; la. 50,40; m.	
c. 30,13; 140 36	
Mansfield, 1st so. gent. 110,66; la.	
81,72; m. c. 21,98; 214 36—354 72	
	7,056 54
Legacies.—Canton, Mrs. Amelia Everest, by	
Henry Ely, Adm'r, (prev. rec'd, 4,620 88;) 500 00	
	7,556 54

## RHODE ISLAND.

Newport, United cong. ch. m. c. 75,63; la.	
89,12; s. s. 4,35; wh. cons. THEOPHILUS	
C. DUNN and Rev. J. L. DUDLEY H. M. 160 00	

## NEW YORK.

Board of Foreign Missions in Ref. Dutch ch.	
C. S. Little, New York, Tr.	
Claverack, R. D. ch. m. c. 10 00	
Chittenango, do. 15 25	
Coxsackie, 1st do. 76,25; fem. miss.	
so. 28; 2d do. 24,38; 128 63	
Napanock, R. D. ch. 31 10	
New York City, A friend, 300; a	
friend, for Amoy Chapel, 100; 400 00	
Schenectady, R. D. ch. 300; la.	
24,39; 324 39	
Shawangunk, R. D. ch. 15 00	
Tiogaock, R. D. ch. m. c. 6,10; Rev.	
P. V. N. Morris, 8,90; 15 00	
Union Village, R. D. ch. 27 00	
Warwick, do. 3 50	
	969 87
Ded disc. &c. 23 87—946 00	
Geneva and vic. C. A. Cook, Agent.	
Albion, Pres. ch. 56 00	
Batavia, do. 88 87	
Bellona, do. 10 00	
Burdett, do. (of wh. to cons. Rev.	
GEORGE L. HALL an H. M. 50;) 82 67	
Canandaigua, Cong. ch. 81,23; m. c.	
134,70; la. miss. so. to cons. Mrs.	
CAROLINE JACKSON an H. M.	
153,63; s. s. for Walter Hubbell	
and Eliza Hubbell, Ceylon, 40; 409 56	
Geneva, G. C. Seelye, 10 00	
Lisle, Pres. ch. 35 00	
Medina, do. 45; W. R. Gwinn, 25; 70 00	
Southport, Pres. ch. 10 00—772 10	
Greene co. Aux. So. J. Doane, Tr.	
Catskill, J. Doane, 10 00	
Durham, Pres. ch. 15 00—35 00	
Monroe co. and vic. E. Ely, Agent.	
Honeoye Falls, Pres. ch. 16 00	
Perry Centre, do. 32 00	

Pittsford, Pres. ch. 65 00	
Rochester, 1st Pres. ch. 184,01; 3d	
do. 1st 2; Brick do. (of wh. to cons.	
EDWIN SCRANTON an H. M. 100,) 149,30; fem. miss. prayer meeting,	
17; 479 31—585 31	
New York City & Brooklyn Aux. So. J. W.	
Tracy, Tr.	
(Of wh. fr. Anson G. Phelps, for African	
miss. 1,400, wh. cons. ZACHARY TAYLOR	
of Baton Rouge, La. an H. M.; Rev. W.	
H. Bidwell, 500; Scudder miss. so. of West	
pres. ch. (of wh. to cons. Mrs. HARRIET	
MADE an H. M. 100,) 265,64; Rev. C. D.	
5; 10th pres. ch. 6; s. s. miss. so. of Allen-	
st. pres. ch. for a child in Mrs. Bridgman's	
sch. China, 25; Brainard pres. ch. 70;	
Brooklyn, 1st pres. ch. 589,90; 2d do. 285;	
3d do. 24; South do. 206; Misses Sellecks'	
sch. for chil. in Syria, 85; juv. miss. so.	
for Spear and Cobb schs. India, 25; 1st	
cong. ch. C. Jacobs, 50; Armstrong, juv.	
miss. so. for schs. under Doct. Scudder, 15;	
William Jay, 25;) 3,933 85	
Oneida co. and vic. Aux. So. J. Dana, Tr.	
Clinton, Cong. ch. 50; m. c. 71; a	
friend, 200; la. benev. so. 9; 330 00	
Hamilton, 1st cong. ch. 16 62	
New Haven, 8 00	
Sauquoit, Pres. ch. 73,21; less c.	
note, 1; 72 21	
Utica, 1st pres. ch. m. c. 11 73	
	438 56
Ded. disc. 2 00—436 56	
Otsego co. Aux. So. Rev. G. S. Boardman, Tr.	
Cherry Valley, A friend, 10 00	
St. Lawrence co. Aux. So. H. D. Smith, Tr.	
Brasher Falls, C. T. Hulbard, 10 00	
Syracuse and vic. J. Hall, Agent.	
Amboy, Pres. ch. 23 09	
Lysander, Mrs. Mary Townsend, 25 00	
Preble, Pres. ch. wh. and prev. dona.	
cons. Rev. CLINTON CLARK of	
Onondaga Hollow, an H. M. 49 65	
Salina, Pres. ch. 36 58—134 32	
Washington co. Aux. So. M. Freeman, Tr.	
Whitehall, 1st pres. cong. 125; m. c. 82;	
s. s. miss. so. for s. s. in Oromiah, 10,25;	
wh. cons. Mrs. A. H. WRIGHT of Oro-	
miah an H. M. 217 25	
	7,070 39

Albany, 4th pres. ch. 100; Arkport, two	
friends, 10; Ballston, H. W. B. 4; hea.	
sch. so. for sch. in Oodoooville, Ceylon, 31;	
Canaan 4 Corners, cong. ch. 21; Chazy, A.	
Hubbell, 10; Cincinnati, Rev. E. T. R. 1;	
Constableville, Rev. A. L. Chapin, 5; East	
Bloomfield, cong. ch. 208,77; Elba, Mr.	
Corwin's ch. and so. wh. and prev. dona.	
cons. ELEAZER SOUTHWORTH an H. M. 30;	
Fishkill, SAMUEL A. HOTT, wh. and prev.	
dona. cons. him an H. M. 50; Genoa, 1st	
pres. ch. m. c. 20; Rev. S. Smith, 10;	
Greenport, pres. ch. 20; Hudson, 1st pres.	
ch. 168,11; fem. miss. asso. wh. cons. Mrs.	
HENRY DARLING an H. M. 100; pres. ch.	
m. c. 36,83; Jamaica, pres. ch. m. c. 17;	
Jefferson, 1st pres. ch. 15; Le Roy, pres. ch.	
s. s. miss. so. for ed. hea. child, 25; Lisle,	
1st so. 20; Maine, 1st cong. ch. m. c. 6;	
Marion, E. M. 1; Middlebury, a child, 1;	
Milton, S. C. 3; New York, a lady, 10;	
Palmyra, pres. ch. 56; Schenectady, Misses	
A. and E. Bart, 10; South America, pres.	
ch. 70,15; Stamford, a friend, 5; Troy,	
Troy nail factory, 15; Union, pres. ch. 4;	
Whallonsburgh, pres. ch. and cong. 25;	
Whitney's Point, E. Rogers, 50; Windham	
Centre, pres. ch. 9,50; young people's be-	
nev. so. 11,23; 1,179 59	
	8,249 98

Legacies.—Flatbush, John B. Zabriskie, by	
Mrs. Abby Zabriskie, Ex'x, 50; Riga, Sam-	
uel Baldwin, by Rev. Charles Hall, 75;	
less ex'ps, 75c.; 194 25	
	8,374 23

## NEW JERSEY.

Board of For. Miss. in Ref. D. ch. C. S. Little, Tr.	
Belleville, R. D. ch.	134 88
Bladensburg, do.	20 00
Bloomington, do.	7 00
English Neighborhood, R. D. ch.	15 46
Middletown, 1st R. D. ch.	39 32
	216 66

Ded. disc. and c. 5 40—211 26

Belleville, chil. miss. so. of the Montgomery sch. 15; Bridgeton, L. Q. C. Elmer, 20; Middletown Point, pres. ch. 9,43; Newark, 3d pres. ch. J. R. Pinceo, wh. cons. Rev. ENOS A. OSBORNE, and Mrs. ELIZA L. PINNED H. M. 150; s. a. of 1st pres. ch. 61; South Orange, Rev. D. G. Sprague, wh. cons. DANIEL J. SPRAGUE an H. M. 100;	355 43
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566 69

## PENNSYLVANIA.

East Sugar Loaf, E. Weston, 5; Erie, pres. ch. s. a. miss. so. for the ed. of a child at Madras, 20; Fayetteville, J. Darby, 15; Girard, s. a. class, for Palestine miss. 1; Harrisburg, indiv. of pres. cong. 30; Kensington, coll. 34,33; miss. asso. 17; Northern Liberties, central pres. ch. T. P. 10; Mrs. H. R. N. 10; T. B. 10; indiv. 32,25; Northumberland, J. P. 20; Orwell, W. H. 1; Pleasant Unity, Fairmount s. a. 2; Philadelphia, 1st pres. ch. M. W. Baldwin, 50; cash, 150; do. 100; do. 20; do. 10; J. Fassitt, 125; J. R. Gemmill, 25; E. S. H. 10; T. A. B. 10; J. R. C. 10; indiv. 54; m. c. 356,25; la. 10; 3d pres. ch. J. C. Farr, 50; A. Whilden, 30; W. Clark, 25; R. W. Davenport, 20; T. Craven, 20; C. Robb, 30; L. E. 10; S. T. 10; T. A. R. 10; indiv. 95; m. c. 84,73; Clinton-st. pres. ch. Mrs. L. 10; L. G. O. 10; C. Tingley, 20; indiv. 20; a lady, 5; Mrs. E. Hildeburn, 10; W. L. Hildeburn, 25; a lady, 5;	1,637 56
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## DELAWARE.

New Castle, miss. so. 55; a friend, for Jane Black, Ceylon, 25;	80 00
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## MARYLAND.

Baltimore, 5th pres. ch.	150 00
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## VIRGINIA.

Richmond and vic. Aux. So. S. Reeve, Tr.	
Hanover co. C. Braxton and son.	25 00
Lynchburg, 2d ch. m. c. 16,67; B. F. Sackett, 10;	26 67
Richmond, Rev. J. P. Hovey, to cons. Rev. HALSEY DUNNING an H. M.	50 00

101 67

Ded. disc. 1 67—100 00

## NORTH CAROLINA.

Salisbury, Mrs. Mary Adams, for Isabel Mc C. Cairns and James W. Cairns, Ceylon,	5 00
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## SOUTH CAROLINA.

Charleston, a friend,	25 00
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## OHIO.

Western Foreign Miss. So. G. L. Weed, Tr.	
Beren, Mr. Cobb's ch. m. c. 8,60; Cincinnati, 1st ortho. and Vine-st. cong. chs. m. c. 15; 3d pres. ch. m. c. 5; Mr. B. I.; Walnut Hills, Lane sem. ch. m. c. 11,03;	40 63
Western Reserve Aux. So. Rev. H. Coe, Agent.	
Austintown, 7; Bazetta, 31; Defiance, 4; Farmington, 14,37; Hartford, 21,08; S. Hayes, 15; Hartford, L. co. E. Fowler, 10; Hudson, Rev. H. Coe and fam 25; Johnson, 12,11; Rev. O. S. Ellis, 10; Kinsman, 54,46; P. and D. Allen, 10; Mrs. R. Kinsman, to cons. Mrs. CORNELIA P. KINSMAN of Warren, an H. M. 100; Maumee City, 4; Mesopotamia, 12,85; J. B. Sheldon, 10; S. Osborn, 1; Milan, 29; Newton Falls, 15; Rome, 20,29; Tallmadge, 68; Vernon, 6; Vienna, to cons. Rev. X. BETTS an H. M.	

64,84; Warren, 33,50; J. Perkins, 30; la. miss. so. 31; Youngstown, 53,08; H. B. Wick, 10;

702 58

Akron, 2d cong. ch. 38,74; disc. 60c.; Rootstown, cong. ch. and so. 20; G. Case, 10;

743 21

68 14

811 35

## INDIANA.

By G. L. Weed, Tr.

Boonville, pres. ch. 10,35; Crawfordsville, a bal. 28; pres. ch. 30; s. a. chil. 3; Dayton, pres. ch. 19,35; S. C. C. 1; Greencastle, pres. ch. 4; La Fayette, pres. ch. 99; a lady, 4,85; chil. 2; a friend, 1; Wabash college, miss. asso. 5; Indianapolis, Mt. Pisgah, Lutheran ch. 9,15; Oxford, pres. ch. 5,90; Rockville, do. 12,50; G. Rhoads and others, 2,20; Terre Haute, 1st cong. ch. 74,85; chil. fam. off'g. 2,20; Vernon, Rev. A. G. Dunning and lady, 5;	319 35
Mishawaka, pres. ch. wh. cons. Rev. NORMAN KELLOGG an H. M.	50 00

369 35

## ILLINOIS.

Brighton, pres. ch. 6,40; Bunker Hill, cong. ch. 6,25; Woodburn, cong. ch. 22,35; Chicago, 2d pres. ch. 7; Dupage, 1st pres. ch. m. c. 10; s. a. miss. so. 4,31; Jerseyville, m. c. 18; Rev. A. P. Brown, 2; Mendon, s. a. for sup. of two chil at Madura, 10; Mt. Sterling, pres. ch. s. a. 21; Waverly, a friend, 12;	119 31
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## MICHIGAN.

Adrian, 1st cong. ch. 30; Grand Rapids, do. 37;	67 00
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## TENNESSEE.

Blountville, Mrs. E. A. 1,25; Maryville, Rev. I. S. Craig, 5; Milton, Mr. Alexander's ch. 20;	96 25
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## IN FOREIGN LANDS, &amp;c.

Fort Towson, m. c. 16,25; Dick and Joanna, two liberated slaves, for African miss. 8; Wailuku, Sandw. Isls. Miss Maria C. Ogden, 82;	106 25
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Donations received in December, (of which to liquidate the debt, see cover, \$7,075 05.)

\$28,098 26

Legacies,

\$943 25

TOTAL from August 1st to December 31st,

\$121,288 41

## CHILDREN'S FUND FOR EDUCATING HEATHEN CHILDREN.

Amount received in December,	\$490 44
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## DONATIONS IN CLOTHING, &amp;c.

Auburn, N. Y. Two boxes, fr. Miss S. Oliphant, for Rev. L. Smith and others, Sandw. Isls.	
Bloomfield, N. J. A box, fr. Mrs. H. B. Cook, for Rev. H. G. O. Dwight, Constantinople.	
Essex, Vt. A box, fr. la. asso.	15 66
New Haven, Ct. A box, fr. H. E. Hodges, for Rev. B. W. Parker, Sandw. Isls.	
Newark, N. J. A box, for Mr. Doty, Amoy miss. Northboro', Ms. A box, fr. the Lyman asso.	17 00
Parker River Village, A box, fr. fem. rea. so. for Ind. miss.	23 92
Piqua, Pa. A barrel, for Mrs. M. Patten, for Mr. Chamberlain, Honolulu.	
Rochester, N. Y. A box, for Rev. E. Smith, Syria.	
Swanton, Vt. A box, fr. la. benev. sew. so.	41 26
Westford, Vt. A box, fr. fem. char. so.	37 00
Williamstown, Ms. A box, for Mr. Hoisington, Ceylon.	
Unknown, A box, for Mr. Bushnell, W. Africa.	